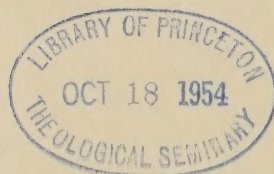


Cambridge Press

Title-pages

1640-1665






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Cambridge Press

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A

PICTORIAL REPRESENTATION
OF THE WORK DONE IN THE FIRST
PRINTING OFFICE IN BRITISH NORTH AMERICA

by

SIDNEY A. KIMBER

Author of "The Story of An Old Press"

P R I V A T E L Y P R I N T E D

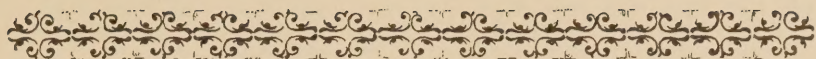
WALTER L. KIMBER

TAKOMA PARK • MARYLAND

7302 HILTON AVENUE

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DUXBURY, MASSACHUSETTS

PRINTED IN THE UNITED STATES OF AMERICA



A Memo

MR. LUCIEN PRICE IN THE *Boston Globe*, DECEMBER 10, 1937, wrote a most delightful eulogy when it had come to his knowledge that Wilberforce Eames had passed away. It was headed BLESSED IS THE BIBLIOPHILE. To read this before any study is made of the contents of this book may impart a mental attitude to compensate for any misgivings encountered in this compilation by just a printer.

"He was one of a brotherhood that is undying. A bibliophile, he rejoiced in the name of Wilberforce Eames. Not even did a high school speed his smiling career. It began at the age of twelve with six books of Gibbon's *Rome*; gathered velocity as a mail carrier who spent his substance in riotous first editions; then burst, rocket-like, into a job as clerk in a bookstore where his passion for this curious lore spread his fame amongst the gentle confraternity.

"In a house on Fulton Street in Brooklyn he dwelt alone among untrodden ways. It was so full of books that, alarmed lest it collapse, Dr. Eames had the floors reinforced with concrete props. One of the rooms was filled up so chock-a-block that he could neither walk around in it nor sit down. So he strung a hammock from wall to wall above the books, and, swinging to and fro, consulted his beloved tomes to his heart's content. For relaxation Dr. Eames loved to spend a day each week at the New York Historical Society, where he translated cuneiform inscriptions from Assyrian slabs.

"Librarians adored him, scholars burned incense at his shrine. Medals and honors rained upon him like manna and holy dew. It is doubtful if he more than half recked of them, so much better was the game at hand. Full of years and bibliography he died at the age of eighty-two. Weep not for him, neither sigh nor lament. *For verily his was a pleasant voyage.*"



Introduction

INFORMATION ABOUT THE IMPRINTS OF THE EARLY PRESSES IN THE British colonies in America is discussed minutely in several books. They are: *The Cambridge Press*, 1945, by George Parker Winship, published by the University of Pennsylvania Press of Philadelphia. It will be found an invaluable and interpretative accompaniment to the pictorial reproductions in this book. In the *Bay Psalm Book* reprint of 1903 prefacing which is Wilberforce Eames' valuable meticulous account of the several extant ten copies that were printed in 1640; also in Robert F. Roden's *Cambridge Press*, 1905; in the *Church Catalogue*, 1907, wherein, for instance, the exact collation of one of the almanacs may be found.

The question of the authenticity of the old printing press which some think was used in printing the early Cambridge prints is not discussed. Mr. Lawrence C. Wroth, the librarian at the John Carter Brown Library in his address on "*The Cambridge Press*", January 20, 1939, to the American Institute of Graphic Arts, covered this subject thoroughly and convincingly.

The difficulties the printer had to surmount will be understood when it is explained that with a limited amount of type the whole of such a volume as the *Bay Psalm Book* could not be set up at one time. After a section of the book was printed the type was distributed and then reset to be used again for new pages. Then, too, the paper had to be dampened before printing the first side of sheet and sometimes, if becoming too dry, had to be redampened before the reverse side was put through the press. With worn type, unevenness of the handmade paper, inking the type with ink balls and poor ink, and printing on a crude hand press, the results obtained matched the equipment.

None of the printed impressions indicates that the type was new when imported. Not until the printing of the Harvard College *Theses* of August 10, 1653, does the presswork show a marked improvement, and there the type is clean. Comparison with the

appearance of the type in the *Bay Psalm Book*, printed fourteen years earlier, leads to the thought that in 1653 some new type was brought from England, or the Dayes, by experience, had learnt how to ink a form and run the press properly. They did not know how in their early days, so if there was no new press until 1659, as has been believed, then the fault of poor quality must be laid to manipulation rather than to machine.

The writer of these notes by the actual experience of printing on a model wooden press similar to the press in Montpelier, demonstrated to his own satisfaction how difficult it was for an inexperienced man to keep type from filling up when inking with ink balls.

Further, by the old method of locking up the form with wooden quoins (wedges) driven home with a shooting stick and a mallet, the type was intended to be made perfectly secure or immovable. After an impression was made and an irregularity found in the print, such as an error or a broken or inverted letter, the form had to be unlocked and new type substituted. It can be readily understood that in this way variations could and did occur in copies of the same edition, and even mistakes were made. Such errors occur today when wrong letters and words are substituted. Now custom dictates that a pressman must not make changes and proceed with printing without first receiving the proof-reader's approval. In Colonial days the pressman was of necessity his own proof-reader.

Even in England where the art of printing had been practised for about two hundred years, errors occurred even in Bibles. To mention two: There were the "Vinegar" Bible where that word was substituted for "Vineyard" in the "Parable of the Vineyard," and the "Wicked" Bible (1631 edition) where the "not" was left out of the Seventh Commandment. In the latter case the printers were fined £300 for the slip. It has been suggested by some Americans that the English have no sense of humor. If so, is it any wonder that this incident may have provided a reason for their loss?

Not alone were those early printers beset with the many devilments which are normal in the profession, but they were encompassed with restrictions governing the liberty of the press. In possession of the University Press of Cambridge, Massachusetts,

is an original document containing the *Order of the General Court*, June, 1663, repealing the act of October, 1662, when two licensers were appointed. This document reads as follows:

“Whereas at ye last Sessions of ye Genl Court: Capt. Daniel Gookin and Mr. Mitchell were nominated & im-
powered for the allowing of such coppies as were pre-
sented to ye printing press at Cambridge. who refusing
to allow of any coppies. or to accept ye trust committed
to ym. the interruption thereby is greatly to ye Damage
of the printers & owners of the presse. who do joyntly
desire the favor of this Honble Court that someother
meet persons yt are willing to accept such a trust may
be impowered yrin: or yt otherwise ye intanglement
hereby put upon the printers & owners of ye press may
be released

Thomas Danforth.

In behalf of ye owners of ye presse & printers The Court
sees meete to sett the presse at liberty as formerly till
this Court shall take further order & ye late order is here-
by repealed, their brethren the deputs consenting hereto:

2d June 1663 Edw. Rawson, Secret

The Deputs consent hereto William Torrey Clerk”

Prior to 1629 New England contained but a few hundred English persons, including the small group of Pilgrim Fathers at Plymouth. Within twelve years a great Puritan migration brought twenty thousand English people to our shores. These immigrants carried with them the habits they had acquired at home, those of self-government, the jury system, and the English common law, a law of liberty. And last but not least the right of their representatives to vote or refuse taxes. A spirit of independence was further stimulated by the Bible-religion which the colonists brought with them. The establishment of the Cambridge printing office was one of the first steps in the expression and subsequent development of that spirit of self-sufficiency and independence which led to the Revolution in 1775.

On examination of the type used in the body of the *Bay Psalm Book* reprint, which was a facsimile reproduction of pages from two original books, the size of the printed type in the first three leaves of preface appears to be different from other pages, but yet

they must be identical. It is quite apparent that the paper in one original book shrank more than in the other, and there is reason to suppose that the paper in the other original books also shrank in like manner, though not always the same.

Therefore, to designate correctly the sizes by their former names, such as brevier, bourgeois, etc., seems to the writer of these notes to be futile. There is, however, an impression that this opinion is wrong and that the designation is possible.

The founding of the Colony in Massachusetts Bay coincided with the beginning of Harvard College and the Cambridge Press. The College was organized by men of public authority and wealth, the intent being to found a Puritan state, made up of the new immigrants, who were not only a "persecuted flock of Christ" seeking to found a city of God, but were refugees fleeing from the disasters threatening their native land, where there was much unrest.

The leaders of this religious movement were the ministers, and these godly men who, although they had no sanction from King or Rome for the spiritual and social power they assumed, tyrannized over their fellow citizens. Their sanction for Church power may be termed popular opinion or just plain indifference, for the people were probably too busy with their subsistence to do otherwise than silently acquiesce. The ministers' dominance over the affairs of the printing office is clearly evidenced by the character of the Cambridge imprints.

With the many vessels coming from and going to England in this period of migration the opportunity was provided for much intercourse with the mother country, greater than may be suspected, and it is not surprising that the New England divines had some of their writings put into type and printed in England. The Rev. Hugh Peter of Salem in 1630 had one such book, *Spiritual Milk for Babes*, printed in London, a reprint of this small book being in the library of the Massachusetts Historical Society, Boston. Therefore it is quite reasonable to doubt the origin of printing of some of the items included in this compilation. The Harvard College *Theses*, beginning in 1643, are unfortunately much too large to be reproduced here full size, but even in reduced form their excellent style of composition is recognizable. They indicate that in the five years since the printing office was set up, Stephen Daye and his son Matthew either made a great improvement in

the quality of their work as compositors, or they were assisted by the graduates of the English colleges, Cambridge and Oxford, who must have had knowledge of how such documents were composed.

It must be noted that the photographs of the Harvard *Theses* were supposedly of the same size as the originals in Glasgow but correspondence shows they are not, and therefore the determination to name the sizes of type in this case seems to be impossible.

For those who desire to make a study along typographic lines a table of sizes from Great Primer down is given at the end of this volume. It would seem better to attempt a description comparing their average printed face size with the printed face of our present point system. In the order in which the different sizes of type came into use they are shown placed side by side with our type of today expressed in point value. A page is also devoted to a showing of type ornaments placed in the order in which they were employed in the reproduction of pages shown here. Great precision in definition of the type is not possible, for the original documents are too widely scattered for comparison — from Scotland to California — and photostat copies, due to stretching and shrinking, are not reliable.

— SIDNEY A. KIMBER.

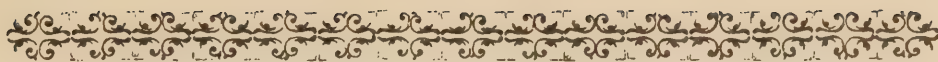
Duxbury, Massachusetts.

P.S. Since most of the foregoing introduction was written, a book, *The Cambridge Press, 1638-1692*, has appeared. It is the most recent addition to the series of Publications of the Rosenbach Fellowship in Bibliography and re-examines the evidence concerning the *Bay Psalm Book* and Eliot's *Indian Bible* as well as other contemporary books and people. This volume of 362 pages (not counting appendices and index) is from the pen of George Parker Winship, author and lecturer, and is published by the University of Pennsylvania Press of Philadelphia.

— S.A.K.

KEY TO THE LIBRARIES

Bod.	Bodleian Library, Oxford, England.
BM	British Museum, London, England.
CSmH	Huntington Library, San Marino, Calif.
CtHW	Watkinson Library, Hartford, Conn.
CtS	Connecticut State Library.
CtSoP	Pequot Library, Southport, Conn.
CtY	Yale University Library, New Haven, Conn.
DLC	Library of Congress, Washington, D. C.
Edin.	Edinburgh University Library, Edinburgh, Scotland.
Glas.	University of Glasgow Library, Glasgow, Scotland.
ICN	Newberry Library, Chicago, Ill.
MB	Boston Public Library, Boston, Mass.
MBA ^t	Boston Athenaeum, 10½ Beacon St., Boston, Mass.
M-Ar	Massachusetts Archives, State House, Boston, Mass.
MBC	Congregational Library, 14 Beacon St., Boston, Mass.
MH	Harvard College Library, Cambridge, Mass.
MHL	Harvard Law School Library, Cambridge, Mass.
MHi	Massachusetts Historical Society, Boston, Mass.
MPil	Pilgrim Society Library, Plymouth, Mass.
MS	Massachusetts State Library, State House, Boston.
MSaE	Essex Institute, Salem, Mass.
MWiW	Williams College Library, Williamstown, Mass.
MeB	Bowdoin College Library, Brunswick, Me.
MiAC	William L. Clements Library, Ann Arbor, Mich.
MWA	American Antiquarian Society, Worcester, Mass.
NAS ^t	New York State Library, Albany, N. Y.
NBLo	Long Island Historical Society, Brooklyn, N. Y.
NN	New York Public Library, New York, N. Y.
NNHi	New York Historical Society, New York, N. Y.
NNPi	Pierpont Morgan Library, New York, N. Y.
NS	New York State Library
PHi	Historical Society of Pennsylvania, Philadelphia, Pa.
PPL	Library Company of Philadelphia, Pa.
PPPrHi	Presbyterian Historical Society, Philadelphia, Pa.
RPA ^t	Providence Athenaeum, Providence, R. I.
RPB	Brown University Library, Providence, R. I.
RPJCB	John Carter Brown Library, Providence, R. I.
Ryl	Rylands Library, Manchester, England.
VCMc	Tracy W. McGregor Library, University of Virginia, Charlottesville, Va.
*	Privately owned



Cambridge Press Title-pages

THE PICTURES SHOWN IN THIS COLLECTION WERE MADE FROM ALL THE KNOWN surviving items printed during the first twenty-five years from 1640 to 1665. Valuable assistance was given without exception by the librarians who permitted photographers to make the pictures. On pages 107 to 123 is an appendix which gives in abbreviated form a complete list of *all* the extant items from 1640 to 1692 when printing left Cambridge.

[THE FREEMAN'S OATH. CAMBRIDGE, STEPHEN DAYE, 1638.] Evans No. 1.

"The first thing which was printed," wrote John Winthrop, "was *The Freeman's Oath*; the next was an almanack made for New England, by Mr. William Peirce, mariner" [for the year 1639 and 1640], both of which, according to Isaiah Thomas, were issued in 1639.

The Freeman's Oath was the oath which every man over twenty years of age, and six months a householder, was obliged to take in order to become a freeman of the Corporation, or a legal citizen of the Massachusetts Bay Company. The original draft, in the autograph of John Winthrop, is in the possession of the Boston Public Library. The earliest contemporary reprint is in Vassall's *New-England's Jonas Cast up at London*, London, 1647.

Mr. Lawrence C. Wroth, in his *The Cambridge Press*, published by the New York Public Library, 1943, wrote an interesting commentary on this subject.

ALMANAC FOR 1639. Evans No. 2.

The earliest American almanac was a primitive composition although its audience, no doubt, was not without appreciation. Its edition was probably not small, but its ephemeral character was such that no copy is now known.

From *The Cambridge Press* by Robert F. Roden, published by Dodd, Mead & Co., 1905.

THE WHOLE BOOKE OF PSALMS FAITHFULLY TRANSLATED INTO ENGLISH METRE. CAMBRIDGE [Stephen Daye], 1640. Evans' No. 4.

This is the first and in many respects the most remarkable book in English ever published in North America.

Eleven copies are known to be extant. Ten of them were fully described by Wilberforce Eames in his introduction to the facsimile reprint of the first edition of the Bay Psalm Book, published by Dodd, Mead & Co., 1905. One of these ten copies, that one belonging to Mrs. Alice G. Vanderbilt, was acquired by the Yale University Library.

(11) The eleventh copy of the Bay Psalm Book was found in Dublin, Ireland, about 1931. It is in the original American calf binding. This book was owned by the late Dr. A. S. W. Rosenbach of Philadelphia.

MWA	MB (2)	MH	NN	Rosenbach
Bod	RPJCB	CSmH	Van Sinderen	Yale University Library

THE
VVHOLE
BOOKE OF PSALMES
Faithfully
TRANSLATED into ENGLISH
Metre.

Whereunto is prefixed a discourse de-
claring not only the lawfulness, but also
the necessity of the heavenly Ordinance
of singing Scripture Psalmes in
the Churches of
God.

Coll. III.

*Let the word of God dwell plentifully in
you, in all wi, dom, teaching and exhort-
ing one another in Psalmes, Hymnes, and
spirituall Songs, singing to the Lord with
grace in your hearts.*

James. v.
*If any be afflicted, let him pray, and if
any be merry let him sing psalmes.*

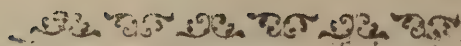
Imprinted
1640

Title-page, BAY PSALM BOOK, actual size of the original. Reproduced from one of the "perfect" copies extant, now in the John Carter Brown Library, and shown by permission of Mr. Lawrence C. Wroth, librarian. This copy of the Bay Psalm Book belonged to Richard Mather and is extremely valuable.

Preface.

members, but the whole Church is commaund-
ed to teach one another in all the severall sorts
of Davids psalmes, some being called by himselfe
מִזְמוֹרִים: psalms, some תְּהִלִּים Hymns
some שִׁירִים: spirituall songs. soe that if the
singing Davids psalmes be a morall duty & there-
fore perpetuall; then wee under the new Testamēt
are bound to sing them as well as they under the
old: and if wee are expresly commanded to sing
Psalmes, Hymnes, and spirituall songs, then either
wee must sing Davids psalmes, or else may affirm
they are not spirituall songs: which being penned
by an extraordinary gift of the Spirit, for the sake
especially of Gods spirituall Israel, not to be
read and preached only: (as other parts of holy
writ) but to be sung also, they are therefore most
spirituall, and still to be sung of all the Israel of
God: and verily as their sin is exceeding great,
who will allow Davids psalmes (as other scrip-
tures) to be read in churches. (which is one end)
but not to be preached also, (which is another end
soe their sin is crying before God, who will al-
low them to be read and preached, but seeke to
deprive the Lord of the glory of the third end of
them, which is to sing them in christian churches.
obj. 1 If it be sayd that the Saints in the primi-
tive Church did compile spirituall songs of their
owne inditing, and sing them before the Church.
1 Cor. 14, 15, 16.

Ans. We answer first, that those Saints compiled
these spirituall songs by the extraordinary gifts of
the



THE

THIRD BOOKE.

Psalme 73

A psalme of Asaph.

TRuly to Israell God is good;
to men of a cleane heart.

2 But my feet almost slipt, my steps
aside did well nigh start.

3 For I was envious at the fooles,
in peace to see the ill.

4 For in their death no bands there are,
but firme their strength is still.

5 Like other meane men they are not
in toyle some misery,
nor are they stricken with like plagues
as other mortals bee.

6 Therefore doth pride like to a chaine
encompasse them about,
and like a garment; violence
doth cover them throughout.

7 Within the fatnes *which they have*
extended are their eyes:
greater prosperity they have
then their hearts can devise.

8 Corrupt they are, & wickedly
speak guile: proudly they talk.

9 Against the heav'ns they set their mouth;
their tongue through th'earth doth walk.

10 There

This ornament appears in each of the five books of the Psalms.

PSALME Cxviii, Cxix.

- 23 Thou art my God, & I'le thee prayse,
my God I'le set thee hye.
29 O prayse the Lord, for he is good,
and aye lasts his mercy.

Psalme 119.

N (1) Aleph

ALL-blest are men upright of way:
walk in Iehovahs law who do.

- 3 Blest such as doe his records keepe:
with their whole heart him seek also.
4 And that work no iniquitie:
but in his wayes doe walke *indeed*.
5 Thou hast giv'n charge, with diligence
unto thy precepts to give heed.
6 Ah that to keepe thy statutes: so
my wayes address'd were by thee.
7 When I respect thy precepts all,
then shall I not ashamed bee.
8 Whē I thy righteous judgements learne
with hearts uprightness I'le thee prayse.
9 Forsake thou mee not utterly:
I will observe thy statute-wayes.

B (2) Beth

- 9 **B**y what may 'young man cleanse his way?
by heeding it as thy word guides.
10 With my whole heart thee have I sought:
thy lawes let mee not goe besides.
11 I in my heart thy word have hid:
that I might not against thee sin.
12 Thou o Iehovah, blessed art:
thine owne statutes instruct mee in.

13 All

N (1) Aleph
ALL-blessed are then upright of way:
 walk in Jehovahs law who do.

B (2) Beth
 By what may 'young man cleanse his way?
 by heeding it as thy word guides.

G (3) Gimel
 Confer this grace thy servant to,
 that I may live thy word to keep.

D (4) Daleth
 Downe to the dust my soule cleav's fast:
 O quicken mee after thy word.

H (5) He.
 Enforme mee Lord, in thy laws path;
 and I will keep it to the end.

V (6) Vau.
 Finde mee out let thy mercies Lord:
 thy saving health as thou hast sayd.

S (7) Sajin.
 Good to thy servant make the word,
 on which to hope thou didst mee give.

H (8) Heth.
 Hec, ev'n the Lord, my portion is,
 I said that I would keep thy word.

T (9) Teth.
 Jehovah, with thy servant thou
 after thy word, right-well hast done.

I (10) Iod.
 Know make mee, & I'll learn thy lawes:
 thy hands mee formed have, & made.

C (11) Caph.
 Look for thy word I doe, *when as*
 my soule doth faint for help from thee.

BAY PSALM BOOK. A composite picture of the head lines of Psalm 119. This and the following page were reproduced from *On the use of Hebrew types in English America before 1725*, grouped together by Eames to form a study. The material, of which this is a part, is also in the Freidus Memorial Volume, and is copied by permission of the Freidus Memorial Committee.

M ⁷ (12) Lamed.
ade fast i'th heavens is thy word,
o Lord, for ever to endure.

N ⁸ (13) Mem.
ow how much doe I love thy law?
it is my study all the day.

O ⁹ (14) Nun.
f my feet is thy word the lamp:
and to my path the shining light.

P ¹⁰ (15) Samech.
ursue-I doe with hatred, all
vaine thoughts: but love thy law doe I.

Q ¹¹ (16) Hain.
uite to oppressors leave mee not:
I judgement doe, & righteousness.

R ¹² (17) Pe.
ight-wondrous are thy testimonies:

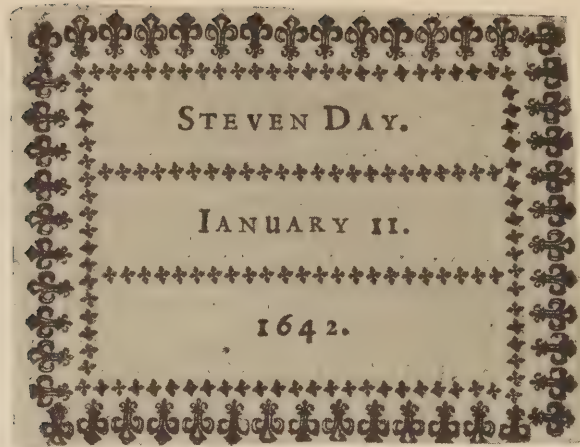
S ¹³ (18) Tzade.
incerely-just art thou, o Lord,
thy judgements upright are also.

T ¹⁴ (19) Koph.
o mee that cry with my whole heart
Lord heare: thy statutes keep I will.

V ¹⁵ (20) Resch.
iew mine affliction, & mee free:
for I thy law doe not forget.

VV ¹⁶ (21) Schin.
ithout cause Princes mee pursue:
but of thy word my hearts in awe.

Y ¹⁷ (22) Thau.
ield Lord, my cry, t'approach thy face:
as thou hast spoke, mee prudent make.



STEPHEN DAYE BOOK-LABEL (?)

Doubt has been expressed that the printing was done in Cambridge. In no Cambridge imprints have the two type ornaments been found. The outer ornament, a conventionalized fleur-de-lis, was in vogue in the English print shops at this period in several forms. MWA

It may be seen in precisely the same size and form in the border surrounding the title-page of "The Reformed Virginia Silk-worm," a book printed by John Streater, in London, 1655. This page is illustrated in the Church catalogue of Americana, Vol. III, page 1231.

Stephen Daye *Stephen Daye*
Samuel Green:

The signature on the left is on a bond given 1638, by Daye to Rev. Jose Glover. The bond is preserved in the Harvard College Archives. The other signatures are on an account of the revenues of the printing press, 1656, which document is in the Middlesex County Files, Cambridge, Massachusetts.

A LIST OF THESES AT THE COMMENCEMENT OF HARVARD COLLEGE, CAMBRIDGE, [Stephen Daye], 1643. Evans No. 12.

This broadside is the second extant production of the press and of which but two copies are known. One is in the library of The University, Glasgow; another belongs to the Massachusetts Historical Society, Boston, which copy is imperfect. Reproduced in reduced form from a photograph in the Harvard College Library.

All of the Theses and Quaestiones now in Glasgow are bound into a quarto volume with other documents. The lower half of each has been cut at the lower left-hand margin to allow the broad sheet to be folded into the size of the volume. The press-mark of this Hunterian volume is Cp. 3-6. Work size of Glasgow copy 11½ in. high, 8¾ in. wide. The size of this differs slightly from the Harvard rephotograph.

Glas.

MHi

ILLVSTRISSIMIS PIETATE, ET VERA

RELIGIONE, VIRTUTE, ET PRVDENTIA HONORATISSIMIS VIRIS, D. IOHANNI
Winthropo, ceterisque unitarum Nov. Angliæ Coloniarum Gubernatoribus, & Magistratibus Dignissimis,
Vna cum piensissimis, vigilantissimisque Ecclesiarum Presbyteris:

Necnon omnibus nostræ Reip. literariæ, tam in Veteri quam in Nov. Angliæ, Fautoribus
benignissimis:

*Hæc Theses Philologicæ & Philosophicæ, quas duobus, Præfide Henrico Dunstero palam in
Collegio Harvardiano pro virili propugnare conabuntur (honori, observantias et
gratitudinis ergo) D. D. D. in artibus liberalibus initiandi
Adolescentes.*

Iohannes Ionesius.
Samuel Matherus.

Samuel Danforthus.
Iohannes Allinus.

Theses Philologicæ:

Grammaticæ.

- L**ingux prius discendæ, quam artes.
iij Lingux facilius usu, quam arte discuntur.
iij Linguarum Anglicana nulli secunda.
iij Literæ diversæ sonum habent diversum.
v C. et T. efferre ut S. in latinis absurdum.
vi Shewa nec vocalis est, nec consona, nec syllabam efficit.
vij Nullæ diphthongi pronuntiandæ ut si simplices vocales.
vij Syllabarum accentus non destruit tempus.
ix Verba valent sicut nummus.
x Synthesis est naturalis Syntaxis.

Rhetoricæ:

- R**hetoricæ est affectionum domina.
Eloquentia naturalis excellit artificialem.
iij Aptè loqui præstat quam ornate.
iij Vel gestus fidem facit.

Logicæ:

- D**ialectica est omnium artium generatissima.
Efficiens & finis non ingrediuntur rei essentiam.
iij Forma simul cum re ipsa ingeneratur.
iv Posita forma ponuntur essentia, differentia & actio.
v Et motus et res motu factæ sunt effecta.
vi Oppositorum ex uno affirmato alterum negatur.
vij Relata sibi mutuo causæ.
viii Contradictio tropica negat ubique.
ix Privantia maxime differunt.
x Genus et species sunt notæ causarum et effectorum.
xi Omnis syllogismus est necessarius ratione formæ.
xii Omnis q. factio non est subiectum syllogismi.
xiii Methodus procedit ab universalibus ad singularia.

Theses Philosophicæ:

Ethicæ:

- F**elicitas moralis est finis Ethicæ.
Per unum actum non generatur habitus.
iij Habitus non pereunt sola actuum cessatione.
iij Virtus perfecta dari potest, vitium nequaquam.
v Vitiarum causa est liberum arbitrium.
vi Nullus actus deliberatus in individuo est indifferens.
vij Mores non sequuntur temperamentum corporis.
vij Vulgi mos non reget nos.
ix Est abstinentes qui continens.
x Honor sequentem fugit, fugientem sequitur.
xi Divitiæ nil conferunt felicitati morali.
xii Nulla est vera amicitia inter improbos.

Physicæ:

- N**ihil agit in seipsum.
Omnis motus fit in tempore.
iij Non datur infinitum actu.
iij Pura elementa, non sunt alimenta.
v Non datur proportio arithmetica in mixtis.
vi In uno corpore non sunt plures animæ.
vii Anima est tota in toto, & tota in qualibet parte.
viii Status animæ in corpore est naturalissimus.
ix Visio fit receptione specierum.
x Phantasia producit reales effectus.
xi Primum cognitum est singulare materiale.

Metaphysicæ:

- E**ns quæ ens, est objectum metaphysicæ.
Ente nihil prius, simplicius, melius, verius.
iij Datur discrimen inter ens et rem.
iv Essentia entis non suscipit magis et minus.
v Veritas est conformitas intellectus cum re.

Cantabrigiæ Nov. Ang. Mens. 2. 1643.

DECLARATION OF FORMER

PASSAGES AND PROCEEDINGS BETWIXT THE ENGLISH
and the Narrowgansets, with their confederates, Wherin
the grounds and iustice of the ensuing warre are opened
and cleared.

Published, by order of the Commissioners for the united Colonies

At Boston the 11 of the sixth month
1645.

*ms.
H. 2. 6. 11.
coll.
ii. 45.*

THE most considerable part of the English Colonies professe they came into these parts of the world with desire to advance the kingdome of the Lord Iesus Christ, and to imioye his precious Ordinances with peace, and (to his praise they confesse) he hath not failed their expectation hitherto, they have found safety, warmth and refreshing under his wing to the satisfaction of their soules. But they know, and have considered that their Lord & master is King of righteousness and peace, that he gives answerable lawes, and casts his subjects into such a mould and frame, that (in their weak measure) they may hold forth his virtues in their counse and carriage, not only with the nations of Europe, but with the barbarous natives of this wildernes. And accordingly both in their treaties & converse they have had an awfull respect to divine rules, endeavouring to walk uprightly and inoffensively, & in the midst of many injuries and inoffensibilities to exercise much patience and long-suffering towards them.

The Pequots grew to an excesse of violence and outrage, and proudly turned aside from all wayes of justice & peace, before the sword was drawn or any hostile attempts made against them. During those wars, & after the Pequots were subdued, the English Colonies were carefull to continue and establish peace with the rest of the Indians, both for the present & for posterity, as by severall treaties with the Narrowganset & Mohiggin Sagamores may appeare: which treaties for a while were in some good measure duly observed by all the Indians, but of late the Narrowgansets & especially the Nianticks their confederates have many wayes injuriously broke & violated the same by entertaining and keeping amongst them, not only many of the Pequot nation, but such of them as have had their hands in the blood & murder of the English, seizing and possessing at least a part of the Pequots country

The third month called <i>May</i> hath xxxi dayes.									
Month	Week	1	2	3	4	5	6	7	8
		On the 10 day ☉ riseth at 4 51 m						7 0 m	
		20			4 42 m	& seteth at 7 18 m			
dayes					4 34 m			7 26 m	
1	6	Aries.							
2	7								
3	1	Taurus							
4	2								
5	3	Gemin.							
6	4								
7	5	Cincer.							
8	6								
9	7	Leo.							
10	1								
11	2								
12	3	Virgo.							
13	4								
14	5	Libri.							
15	6								
16	7	Scorpio.							
17	1								
18	2								
19	3	Sagittar.							
20	4								
21	5	Capric.							
22	6								
23	7								
24	1	Aquarius.							
25	2								
26	3	Pisces.							
27	4								
28	5								
29	6	Aries.							
30	7								
31	1	Taurus.							

Of natural dayes some are æqual, some unequal,
 An æqual day containeth 24 houres exactly.
 An unequal day containeth more or fewer houres then 24: the
 inequality wherof riseth from a double cause. 1 Because the an-
 nual periods of the Sun agree not together, in regard of y^e un-
 precession of y^e æquinoctiall, which is sometimes swifter, some-
 times slower. For the æquinoctial points are not fixed, but move on-
 ward under the 8th orbe.

ALMANAC 1646. By Samuel Danforth.

The title-page of this first known almanac is missing. Printed by Stephen Daye, 1646.
 Evans 18.

Small 8vo. 8 unnumbered leaves, without signature-marks.

For the entire bibliographical description see *Church catalogue*.

Reproduced actual size by permission of the Huntington Library.

SPECTATISSIMIS INTEGRITATE, ET SYNCERA

RELIGIONE, VIRTUTE ET SAPIENTIA VIRIS PLURIMUM OBSERVANDIS, D. JOHANNI
WINTHROPO; CÆTERISQUE CONFOEDERATARUM NOV. ANGLIÆ CO-
LONIARUM GUBERNATORIBUS ET MAGISTRATIBUS VI-
GILANTISSIMIS: UNA CUM REVERENDISSI-
MIS, DOCTISSIMIS, ET PIETATE ORNA-
TISSIMIS ECCLESiarUM
PRESBYTERIS:

Omnibus denique tam in Veteri, quàm in Nov-Angliæ literarum & litterarum fautoribus
benignissimis,

*Theſis Philologica & Philoſophica, quæ [affirmit Nunc] Præſide Henrico Dunſtero,
publice in Collegio Harvardiano, pro viris uſuſque conabatur, (quorum nomina
ſubiſcribuntur) a ſcholæſtice
D. D. C. Q.*

Johannes Alcock,
Johannes Brocus.

Georgius Strikus.
Nathanael Whitts.

THESES PHILOLOGICÆ.

Grammaticæ.

- O** Rhetographia conſuetudini ſerviens ſepius mutata eſt.
Græca lingua ſcriptura eſt maxime harmonica.
3 Alphæ præſentit ratione omnium vocalium ſonum habet.
4 Nullus hebræorum penita præter decem privatioſ conſtituit ſyllabarum.
5 Hebræi ſententia contrahendo, ſonum dilatant.

Rhetoricæ.

- O** Ratio affellata eſt ridicula.
Oratoris eſt cauſam non bonam facere, ſed demonſtrare.
3 Natura non eſt ad actionem cogeunda.
4 Verborum pondus à re proſuit.
5 Inſinatio non eſt inſinulatio.

Logicæ.

- S** Cientiæ ad res novas inveniendas parum valent.
Quo magis in uotioniſ a re diſceditur, eo propius ad errorem
acceditur.
3 Nullum phyſicè diverſum eſt logicè idem.
4 Nihil eſt ſui-ipſius cauſa.
5 Inſtrumentum rei conſiſtit in uſu.
6 Aſſerit nullam eſt contrarium poſſibilem.
7 Finis dat medijs modum.
8 Oppoſitorum diſſenſio eſt perpetua.
9 Relative oppoſiti non habent modum.
10 Quæ eadem ſunt æqualia, ea & inter ſe
11 Aſſerit alium eſt forma concreti.
12 Genus dat aqua, & ex cuius ſpeciei.
13 Deſcriptio per ſeſta conſtituit axioma catholicum.
14 Infirmus axiomatum parit diſtinctionem.
15 Præſens & præteritum immutabile eſt contriſ gen.
16 Cuiusdam immutabilis iudicium eſt opinio.
17 Quaſtiō intrinſ exemplis quæm canone probatur.
18 Concluſio eſt ipſa quaſtiō virtualiter.

THESES PHILOSOPHICÆ.

Ethicæ.

- V** itium ipſum eſt peccanti ſupplicium.
Aditio virtutis non eſt penus hominis.
3 Finis non cadit in deliberationem.
4 Fortis non eſt ſibi mortem conſciſcere.
5 Fortis nil præter ſcelus eſt imitandum.
6 Præſtat maximum pati quàm minimum malum agere.
7 Difficilis eſt voluptas quàm ira reſiſtere.
8 Quæ a ſicile non eſt moleſtum.
9 Veritas amicitia ſemper præſerenda.
10 Amicitia virtutem non dignitatem reſpiciit.
11 Præſtat amari quàm honorari.
12 Ad res adverſas amicos non mittes.

Phyſicæ.

- A** RS Phyſica eſt artem diſcenda, non in mente fingenda.
Experientia certitudo theoria veritas aem certiora eſt debet.
3 Scientia & potentia humana ſunt æque lata.
4 Natura pariendo vincitur.
5 Quod contemplanſ eſt inſiſter cauſa, id operanti eſt inſiſter regula.
6 Intrinſicus natura motus eſt hominis imperceptibilis.
7 Lumen eſt lucis ſpecies.
8 Motus eſt propria cauſa caloris.
9 Anima nil patitur a corpore.
10 Operatio anime pendet a corpore.
11 Vita eſt uno ſirma cum materia.
12 Syntereſis fundatur in intellectu.

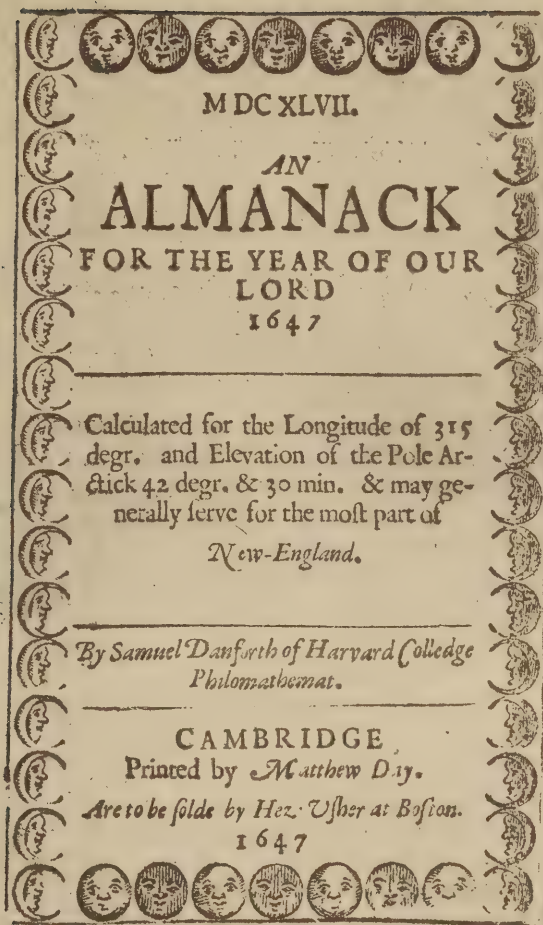
Metaph:

- M** Ateria metaphyſica eſt forma phyſica ſublimior.
Univerſale non alius exiſtit.
3 Malum rei entitatem non ingreditur.
4 Veritas eſt tantum unica.
5 Per ſeſtam eſt cui nil debitum de ſe.

Cambridge Nov. Ang: Menſ 5. Die 28. 1646.

1646. HARVARD COLLEGE THESES (July 28).

Broadside. Work size, 11½ in. high, 9 in. wide. The only known copy is in the library of The University, Glasgow. Reproduction made from a photograph in Harvard College Library.



ALMANAC 1647. By Samuel Danforth. CAMBRIDGE, Matthew Day. Evans No. 21, Church No. 480, HM 14002.

It is the only work which bears the imprint of the second printer in English America. The Brinley copy, purchased by John Boyd Thacher, and then owned by E. Dwight Church, now in the Huntington Library, is probably unique.

Small 8vo. Size 6 in. high, 3 $\frac{3}{4}$ in. wide. 8 unnumbered leaves.
CSmH

AMPLISSIMIS CONSULTISSIMIS ET MULTIFARIA

VIRTUTE ORNATISSIMIS VIRIS D. JOHANNI WINTHROPO, CÆTERISQUE SUMMIS RERUM NOV. ANGLICARUM ADMINISTRATORIBUS PRÆFECTISQUE DIGNISSIMIS, PERINDE AC VENERANDIS QUIBUSQUE ECCLESiarUM PRÆBYTERIS SINGULARI PIETATE ET ERUDITIONE VARIA CLARISSIMIS THEOLOGIS:

Quintem omnibus in utroque Angliæ Musarum pariter ac Muscularum Mecænatibus Humanissimis;

Tusibus & Philologicis & Philosophicis, quibus Annuncius Deo, Præfide Henrico Dunstero, publicè in Collegio Harvardiano propagandis sive in vultibus operam (devotissima observantia et gratissimus ergo) artium liberalium candidati Adollescentes
M. D. D. D.

Jonathan Mitchellus.
Nathaniel Mathenus.
Confortius Starr.

Johannes Beardonus.
Abrahamus Walverus.
Georgius Haddenus.

THESES PHILOLOGICÆ.

Grammaticæ.

- R**ERUM pariter, sed verborum prior est contemplatio.
Longæ carum idiomata collere est Grammaticæ perita colophora.
Dicitur sola uox quætur orationis pars.
Accens non variat tempus syllaba si rationem.
Antica laleat in inter Græcos principum obitus.
Pauca apta miris, possunt sebere.
Deum nunc in verbis ex libris rebus exprimit uirum.
Namina Hebræis uerbis in casum sapienter regunt.

Antiquæ.

- Dialectica præcipit commendat oratorem.
Nunc ut cipa verbo non quæ uideri studendum.
Allegoria ex bono genitæ absisti debet.
Tropos ubique infundere uisum est.
Scyllis sub conspectu uisus, licet pro materia varius.
Pictis uisus affectus tum postulat, tum parit.
Non tam metrum quam mensis poetica lauræ meretur.

Logicæ.

- M**inis ars est practica.
At Logica est uera.
Species intelligibiles sunt rationes Logica.
Aliter ad rem provenit a singula causa sed non aliter rei.
Inefficiens per accidens effectum magis est a modo causa quam a causa ipsa.
Finis est aptitudo ad usum non ipsius.
Res est in loco, tempus in re.
Duplex affectio est ex essentia reitorum.
Omnia aduersa sunt immediata.
Forma & materia membrorum est forma & materia integri.
Integritas naturæ generis, est in singula specie, uersa in omnibus.
Individua differunt formis.
Sola res composita potest desinire.
Omnia uerba proprie dicta, est axioma.
Logica conceptus, non uox quam ratio a ratione contribuit.
Distributio in species seque uox considerata est axiomata disjunctum.
Nulla dispositio uerborum in re præsentiam, nisi syllabica.
Metabolum syncretica et assyncretica non differunt realiter.

THESES PHILOSOPHICÆ.

Ethicæ.

- E**thicas moralis est virtutis praxis.
Res omnes dicuntur bonæ gratia bonitatis moralis.
Singuli affectus possunt tam uirtuti tam uicio subiacere.
Ratio maribus ab agentis animo præcipue estimanda.
Qui nescit ab agendo temperare, nescit agere.
Actiones per se mala nulla mediocritate fiunt bonæ.
Syncretæ uoluptas est ipsa virtutis comes.
Virtus in iustitiam formali non admittit excessum.
Cardinales quas vocant uirtutes, virtutis affectiones sunt, non species.
Caligat uirtus est uirtutis perfectio uirtutis condare.
Dilectio reddit in magis pietatem, uirtutis potior est.
De a Philantia est uirtutis secunda.
Qui amico omnibus tam peccat, quam qui paucis humanitas.
Res propterea uirtutis, aduersa uirtutem optime detegunt.

Physicæ.

- Q**uidquid oritur è principis naturalibus cadit sub Physicam.
Nec materia nec forma per se est quantitas aut qualitas.
Forma de primis creatum sui ex uulso.
Forma est principium substantiale.
Forma substantialis per se non incurrit in sensum.
Refutabile in principis est corruptibile.
Motus est in mobili non in moriente.
Motus non est ex essentia temporis.
Cælum stellatum est igneus.
Elementa non sunt uicem transmutabilia.
Elementa manent formaliter in mistis.
Thuris fit per substantiam rarefactionem.
Species exterior sensibus perceptibiles sunt substantiales.
Dantur plures animæ in eodem animali.
Anima rationalis non est forma hominis.
Voluntas nunquam cogitur.

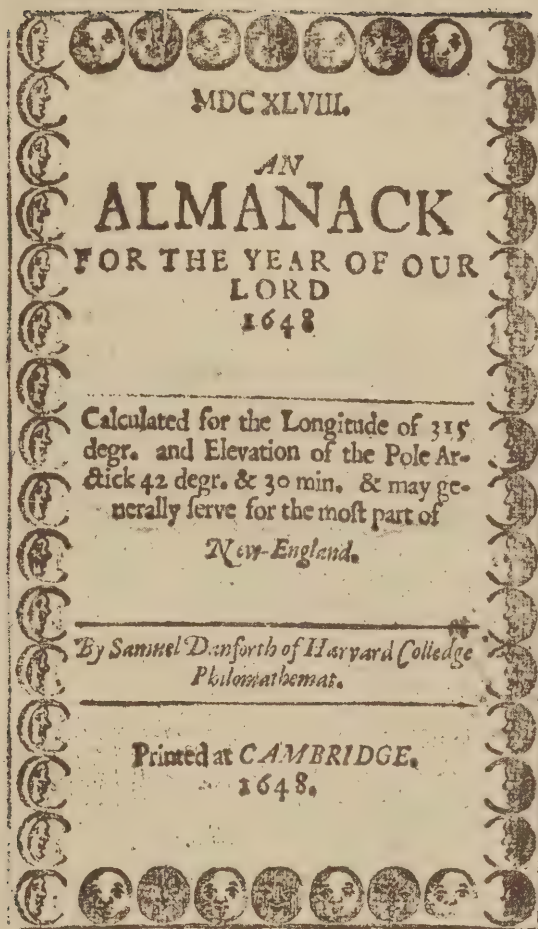
Metaph:

- E**t creatum eo perfectius est quo proximius ad eum primum.
Omni compositio essentia arguit imperfectionem aliquam.
Nullum ens creatum est absolute simplex.
Nihil addit ens aliquid positum, malum nihil.
Ibi potentia passiva, ibi materia.
Existendi prior est quam substantiæ ratio.

Cambridge Nov. e Ang: 6. Calend. Iextilis. 1647.

HARVARD COLLEGE: THESES (July 27). CAMBRIDGE, [Matthew Day], 1647. Evans No. 22.

There are but two known copies of this broadside, one (lacking the upper half) is in the library of the Massachusetts Historical Society, Boston, and the other is at The University Library, Glasgow. Work size of Glasgow copy, 12 in. high, 9 in. wide. Work size of the other 9 in. wide, the difference probably due to shrinkage of paper. Reproduced in reduced form from photograph in Harvard College Library.



ALMANAC 1648. By Samuel Danforth. Printed by [Matthew Day], Evans No. 23, Church No. 486.

This is unquestionably the work of Matthew Day, for the almanacs of 1647 and 1648 each has a title-page within a border made up of figures representing the phases of the moon, exactly alike, typographically. Only one copy, formerly owned by Brinley, Thacher, Church, is now in the Huntington Library.

Reproduced full size, by permission of the Huntington Library.
Small 8vo. Size, 5 in. high, 3 in. wide. 8 unnumbered leaves.

PLATFORM OF CHURCH DISCIPLINE

GATHERED OUT OF THE WORD OF GOD:
AND AGREED UPON BY THE ELDERS:
AND MESSENGERS OF THE CHURCHES
ASSEMBLED IN THE SYNOD AT CAMBRIDGE
IN NEW ENGLAND

To be presented to the Churches and General Court
for their consideration and acceptance,
in the Lord.

The Eighth Moneth Anno 1649

-
- Psalm: 84.1. How amiable are thy Tabernacle O Lord of Hosts?*
Psalm: 26.8. Lord I have loved the habitation of thy house & the
place where thine honour dwelleth.
Psalm: 27.4. One thing have I desired of the Lord that will I seek
after, that I may dwell in the house of the Lord all the
days of my life to behold the Beauty of the Lord & to
inquire in his Temple.
-

Printed at Cambridge by S G in New England
and are to be sold at Cambridge and Boston
Anno Dom: 1649.

RICHARD MATHER (1596-1669). A PLATFORM OF CHURCH DISCIPLINE.
[By Richard Mather], Cambridge, S. G. 1649.

RPJCB

NN

Issued under the same date this little book appears with a change in the imprint, a transposition of a few words. The title-page shown here is from an original in the Huntington Library. Mr. Lyle H. Wright, a Bibliographer at the Huntington Library, says: "You have probably noted in Holmes' *Minor Mathers*, that the Huntington copy, American Antiquarian Society, and the University of Virginia copies have the swash 'G' in 'Gathered' on the title-page, whereas it is ordinary italic in the John Carter Brown and New York Public Library. We have a photostat of the J. C. B. variant copy which I compared with ours. A cursory colla-

(Continued on next page)

A PLATFORM OF CHURCH DISCIPLINE

GATHERED OUT OF THE WORD OF GOD:
AND AGREED UPON BY THE ELDERS:
AND MESSENGERS OF THE CHURCHES
ASSEMBLED IN THE SYNOD AT CAMBRIDGE
IN NEW ENGLAND

To be presented to the Churches and Generall Court
for their consideration and acceptance,
in the Lord.

The Eight Moneth Anno 1649

J. H. Kennel

- Psal: 84. 1. *How amiable are thy Tabernacles O Lord of Hosts?*
Psal: 26. 8. *Lord I have loved the habitation of thy house & the
place where thine honour dwelleth.*
Psal: 27. 4. *One thing have I desired of the Lord that will I seek
after, that I may dwell in the house of the Lord all the
days of my life to behold the Beauty of the Lord & to
inquire in his Temple.*

Printed by S G at Cambridge in New England
and are to be sold at Cambridge and Boston
anno Dom: 1649.

RICHARD MATHER (1596-1669). A PLATFORM OF CHURCH DISCIPLINE.
[By Richard Mather], Cambridge, S. C. 1649. Evans No. 25

MWA

MiAC

CSmH

VCMc

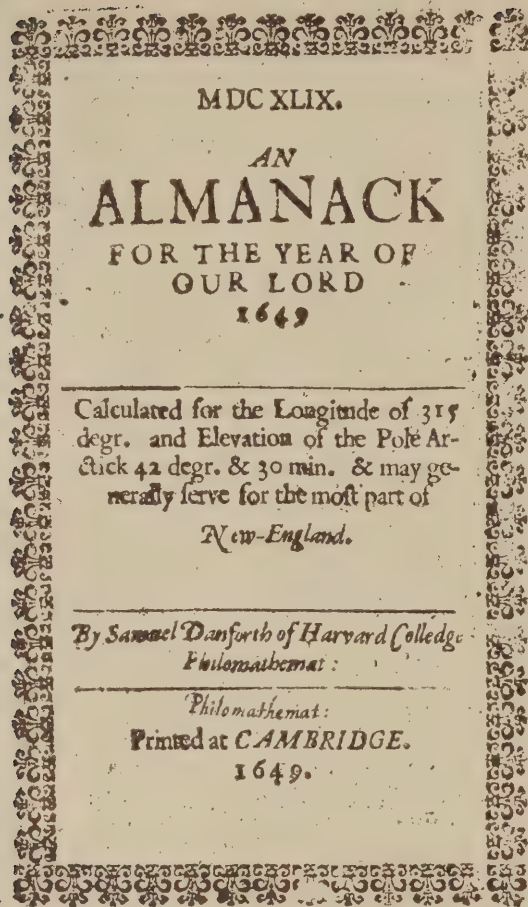
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(Continued from page 28)

tion indicates that same sheets were used in both copies. Only differences noted were the title-
pages, and leaf Dddd so marked in Huntington copy but without signature in J. C. B. copy."

This is the earliest known book from the press of Samuel Green, and is the original edition
of the celebrated Cambridge Platform, in which is embodied the ecclesiastical polity of New
England Congregationalism. Evans No. 25. Small 4to. Size, 7 in. high, 5¼ in. wide. 22 leaves.

Ca: Haugh 1047
1650



ALMANAC by Samuel Danforth. Printed by [Samuel Green], 1649. Evans No. 27.

Probably the first work printed by Samuel Green, the third printer at the press. The Brinley copy, now in the New York Public Library (Lenox collection), is thought to be unique.

Samuel Green (1615-1702.) the third printer in Cambridge and the father of a race of printers, is supposed by most bibliographical writers to have assumed the management of the press in May, 1649, soon after the death of Matthew Day, the second printer. We may reasonably believe, however, that he began to print during the last days of 1648, issuing this almanac by Samuel Danforth. It differs, typographically, from Danforth's almanacs of 1647 and 1648, but agrees, in its make-up, with the Oakes's almanac of 1650, also printed by Green.

Only one copy known.

Small 8vo. Size, 5¼ in. high, 3¼ in. wide. 16 pp.

NN

THE
BOOK OF THE GENERAL
LAUUES AND LIBERTYES
CONCERNING THE INHABITANTS OF THE MASSACHUSETTS
COLLECTED OUT OF THE RECORDS OF THE GENERAL COURT
FOR THE SEVERAL YEARS WHEREIN THEY WERE MADE
AND ESTABLISHED,

And now revised by the same Court and disposed into an Alphabetical order
and published by the same Authority in the General Court
held at Boston, the fourteenth of the
fifth month Anno
1647.

*Whoever therefore resisteth the power, resisteth the ordinance of God,
and they that resist receive unto themselves damnation. Romans 13, 2.*



CAMBRIDGE.
Printed according to order of the GENERAL COURT.
1648.

And are to be sold at the Shop of Herckiah Usher
in Boston.

THE BOOK OF THE GENERAL LAWS AND LIBERTIES. Printed by [Matthew Day], 1648, Evans No. 28.

The existence of this, the first printed collection of the Laws of Massachusetts Bay, has long been known, but this is the only copy that has come to light. In some papers relating to a lawsuit against President Dunster, of Harvard College, who was for fifteen years the owner and manager of the press, a position which he attained by his marriage with the widow of Jesse Glover, who brought the first printing-press to this country, is the following entry: "The Law Book, 17 sheets, 600 copies, using 21 reams of paper. Sold at 17 Pence a book, 42 Pounds, 10 Shillings. The printing cost £15 16s. 3d., and the paper £5.5s."

(Continued on page 32)

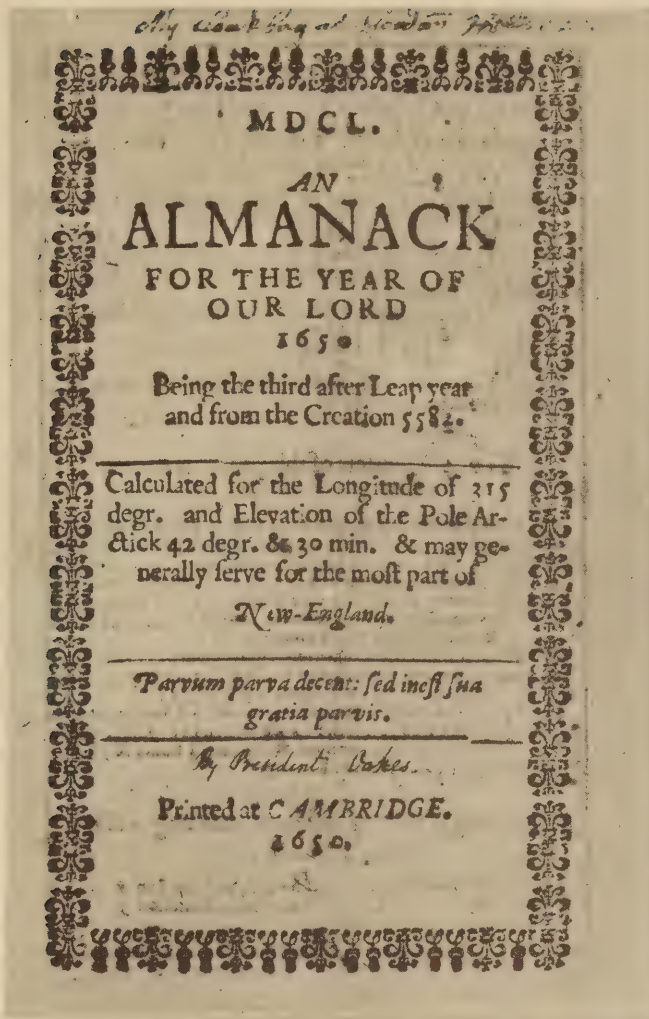
Abolus. Adultus. Aged. Ana-Baptist.	
THE BOOK OF THE GENERAL LAUVES AND LIBERTYES CONCERNING &c.	
<p>FORASMUCH as the free fruition of such Libertyes, Immunities, privileges as humane, civill & christian way call for as due to every man in his place, & proportion, without impeachment & infringement hath ever been, & ever will be the tranquillity & stability of Churches & Common-wealths; & the downfall or deprivall thereof the disturbance of such:</p> <p>It is therefore ordered by this Court, & Authority thereof, That no mans life shall be taken away; no mans honour or good name shall be stayned; no mans person shall be arrested, restrained, banished, dismembred nor any wayes punished; no man shall be deprived of his wife or children; no mans goods or estate shal be taken away from him; nor any wayes indamaged under colour of Law or countenance of Authority: unless it be by the veritie or equity of some expresse Law of the Country warranting the same established by a General Court & justicely published; or in case of the defect of a Law in any particular case by the word of God. And in capital cases, or in cases concerning dismembering or banishment according to that word to be judged by the General Court [1641]</p> <p>All persons of the age of twenty one years, and of right understanding & memorie whether excommunicate, condemned or other, shall have full power and libertie to make their Wills & Testaments & other lawfull Aliens of their lands and estate. [1641]</p> <p>see children.</p> <p>All Actions of debt, accounts, slander, and Actions of the case concerning debts and accounts shal bene forth le tried where the Plaintiffe pleases; so it be in the jurisdiction of that Court where the Plaintiffe, or Defendant dwelleth: unless by consent under both their hands it appeare they would have the case tried in any other Court. All other Actions shal be tried within that jurisdiction where the cause of the Action doth arise. [1642]</p> <p>2 It is ordered by this Court & Authority thereof, That every person impleading another in any court of Assistants, or County court shal pay the sum of ten shillings before his case be entred, vntles the court see cause to admit any to sue in <i>forma pauperis</i>. [1642]</p> <p>3 It is ordered by the Authority aforesayd, That where the debt or damage recovered shall amount to ten pounds in every such case to pay five shillings more, and where it shall amount to twenty pound or upward there to pay ten shillings more then the first ten shillings, which sayd additions shal be put to the Iudgement and Execution to be levied by the Marshall and accounted for to the Treasurer. [1647]</p> <p>4 In all actions brought to any court the Plaintiffe shall have liberty to withdraw his action or to be non-suted before the Iurie have given in their verdict; in which case he shall always pay full cost and charges to the Defendant, and may afterward renew his sute at another Court. [1641] see Causes. see Records.</p> <p>Age.</p> <p>It is ordered by this Court & the Authority thereof, that the age for passing away of land, or such kinde of hereditaments, or for giving of votes, verdicts or sentences in any civil courts or causes, shall be twenty and one years: but in case of chusing of Guardians, fourteen years. [1641 1647]</p> <p>Ana-Baptists.</p> <p>Forasmuch as experience hath plainly shew & often proved that since the first arising of the Ana-baptists about a hundred years past they have been the Innovators of Common-wealths & the Inflictors of persons in main matters of Religion, & the Troublers of Churches in most places where they have been, & that they who have held the baptizing of Infants unlawfull, have usually held other errors or heresies together therewith (though as hereticks use to doe they have concealed the same until they espied a fit advantage and opportunity to vent them by way of question or scruple) and whereas divers of this</p>	<p>Ex-communicate persons may sue in the case of their causes</p> <p>where all that may be tried.</p> <p>Fees 10 sh.</p> <p>more 5 sh.</p> <p>more 10 sh.</p> <p>Libertie to withdraw may be non-suited.</p> <p>Full age and Age of disaffection.</p>
A 3	

(Continued from page 31)

Out of this edition of 600 copies, the single copy known to be extant, was discovered in the library of the Mayor of Rye, Sussex, England, in 1906. Passing through several hands it was eventually sold to Mr. E. Dwight Church, whose book collection is now in the Huntington Library.

A reprint of this edition of 1648 was made for the Huntington Library by the Harvard University Press of Cambridge, Massachusetts, in 1929, with an introduction by Max Farrand. The type used is similar to the original and is line for line and word for word, even to misspelling and misnumbering.

Reproduced in reduced size by permission. Folio. Size 9 $\frac{5}{16}$ in. high, 5 $\frac{1}{2}$ in. wide. 34 leaves. CSmH



ALMANAC by Urian Oakes. Printed by Samuel Green, 1650. Evans No. 32.

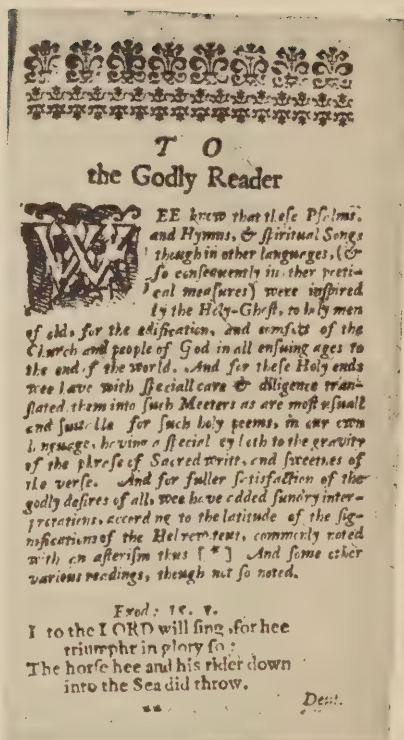
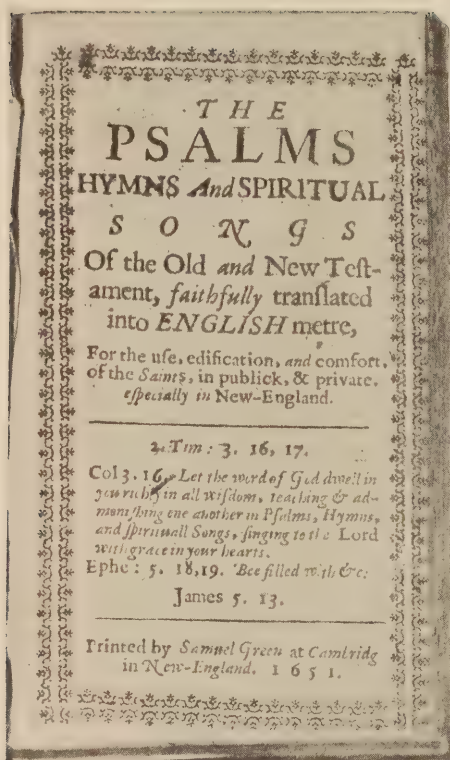
Reproduced actual size by permission of Huntington Library.

The author's name does not appear on the title-page but he has been identified as Urian Oakes. This almanac, printed by Samuel Green, is in the same style as the 1649 issue. Oakes, born in England about 1631, and was brought over to New England by his parents while yet a child, had scarcely reached manhood when this almanac was published. He was a member of the graduating class at Harvard of 1649. Samuel Green printed his election sermon in 1673.

The Brinley copy, purchased by Mr. Thacher, and later in Mr. Church's collection, is considered unique.

Small 8vo. Size, 5 in. high, 3 in. wide. The only known copy, originally of 8 unnumbered leaves, lacks the last leaf.

CSmH



THE PSALMS HYMNS AND SPIRITUAL SONGS. [By Henry Dunster and Richard Lyon.] Printed by Samuel Green, 1651. Evans No. 33.

This is the first edition of the revised version of the *Bay Psalm Book*.

Reproduced actual size by courtesy of New York Public Library.

Robert F. Roden in his *Cambridge Press* says "this wonderfully precious book is valued today as the first edition of the revised version of the *Bay Psalms Book* and the earliest work containing the full name of the third Cambridge printer. Long thought to have disappeared and now represented by one copy, this revision is the rarest of all extant editions of the 'Bay Psalm Book'; with the one exception of the first edition of Eliot's Indian Bible, it is emphatically the chief production of Samuel Green's press." The Kalbfleisch copy, now in the New York Public Library (Lenox collection), is probably unique.

Small 8vo. Size, 4 in. high, 2½ in. wide. 381 printed pages. 2000 copies printed.

NN

THE SUMME OF
CERTAIN SERMONS
UPON Genes: 15. 6.

Wherein
Not only the DOCTRINE of JUSTIFICATION
by FAITH is Asserted and Cleared, And
sundry Arguments for JUSTIFICA-
TION before FAITH, discussed
and Answered,

But Also
The nature and the meanes of Faith, with the Impu-
tation of our sins to CHRIST, and of Christs
Righteousness to us are briefly Explain-
ed and Confirmed.

Preached at Dorchester in New-England by
RICHARD MATHER
Teacher to the Church there.

And
Now by him Published at the earnest
request of sundry well-affected and
Godly Christians.

Printed by Samuel Green at CAMBRIDGE in
New-England 1 6 5 2.

RICHARD MATHER (1596-1669). THE SUMME OF CERTAIN SERMONS.
Printed by Samuel Green, 1652. Evans No. 35; Holmes' *Minor Mathers*, No. 55.

This is the first work of Richard Mather printed in New England over his own name, with the possible exception of a catechism which is said to have been issued, but of which no copy is known to be extant. Reproduced actual size by courtesy of Library of Congress.

Small 4to. Size, 7¼ in. high, 5½ in. wide. 30 leaves.

DLC



LARISSIMIS, DIGNISSIMIS OMNIGENA VIRTUTE

CONSILIO, ET PRUDENTIA VIRIS CELEBERRIMIS, D. JOHANNI ENDICOTTO,
D. JOHANNI HAINESIO, INCLYTARUM MASSACHUSETTI, ET CONNECTICUTIENSIS,
COLONIARUM GUBERNATORIBUS PLURIMUM HONORANDIS: CÆTERISQUE
UNITARUM *NOV-ANGLIÆ* COLONIARUM SUMMIS ADMINISTRATO-
RIBUS; UT ET OMNIBUS ET SINGULIS MEFATE ET DOCTRINA
ORNATISSIMIS ECCLESiarUM PRÆSBYTERIS.

Omnibus denique hujus nostræ Reipublicæ literariæ Mæcenatibus benignis et benevolis.



*Theses hæc, quas (favente DEO) sub Præfide Henrico Dunstero palam in Collegio Harvardi-
no pro viribus defendendas humiliter suscipiunt, juvenes licet alibi artium Studiosi,*

D. D. D. 2.



Samuel VV.
Johannes A.
Thomas S.

Samuel Noel.
Richardus Hubbard.
Johannes Whitting.

Samuel Hooker.
Johannes Stone.
Guilielmus Thompson.

TECHNOLOGICÆ.

ARS est regula *ARTES* et artis a primo.
Ars et ens a primo sunt equalis latitudinis.
ARTIUM TRÆCEPTA SUNT ÆTERNÆ VERITATIS. Anglicæ.
Ut ens et binum sic ars et verum convertuntur.
Artis unitas et distinctio oritur ab ejus diverso subiecto.
Passiva re necessarii ponuntur artes.
In artium præceptis nulla est vivacem axiomatice contradictio.
Sola distributionibus et definitionibus perfecta, sed consuetudinis illust-
ratur ars.

LOGICÆ.

SOLA dialectica conseruit cum seip[s]a et cum omnibus alijs artibus.
Eius intelligibile est latius ente vero.
Ratio est artium Mercurius.
Argumenti affectus non altus est argumento essentialis.
Nil potest esse causa sui ipsius.
Nil est materia positivè contrarium.
Forma non est accidentis.
A humilia propria, conveniunt primò generalibus generalia contraria.
Omnis oppositio oritur primario a forma.
10 OMNIA ARGUMENTA NON SONT RELATA.
11 Provisio potest esse ubi habuit actu nunquam fuit.
12 Omnes partes simul sumptæ non sunt totum.
13 M materia non sunt partes extinctio integro.
14 Genus ex se in individuis.
15 Sublata aliqua specie tollitur genus.
16 Individuum est species specialissima.
17 Axioma vinculo viget et an matur.
18 Idem axioma potest a firmari et negari.
19 Non coexistit sed consequentia in, yllisimo est semper necessaria.

GRAMMATICÆ.

Orationis puritate non ornatum spectat Grammatica.
Grammatica est perfecta sine Rhetorica non contraria.
Bene Grammaticari est vocum proprietates et structuram interpretari.
Sola vocis non confusa est sonus integer.
Lingua sunt Artium gratia.
Lingua ex omni perfecta sine qua maxime grammatice.
Comparationis duo tantum sunt gradus.

RHETORICÆ.

Rhetorica est membris Apelles.
2. Invenio sermonis exornatio externe pronuntiationi est prapomenda.
3. Tropus non figura potest esse in simplici voce.
4. Prælatio est vana forma.
5. Figura sunt sermonis nervi.
6. Poeta et nascuntur et sunt.

ARITHMETICÆ.

Arithmetica est Ars a Geometria distincta.
2. Quantitas discreta est Arithmetica subiectum.
3. Numerus potentia est infinitus.
4. Unitas propriè dicitur numerus.
5. Factus a primo per primum non potest dividi a composito alio.
6. Potest primorum inter se, uterq[ue], alter tantum et neuter esse primus p[er] e.

GEOMETRICÆ.

Bene metiri est cuiusq[ue] magnitudinis proportionem et affectionem p[er]cipi.
2. In singula specie figurarum unica tantum est ordinata. (Cere.)
3. Diagonæ, & centrona figure coincidant.
4. Triangula æquantur teris angulis.
5. In omni triangulo majus latus majorem angulam subtenet.
6. Figura rotunda omnes alia comprehendit.
7. Perimeter omnium circulorum est æque rotundus.
8. Diametro in circulo respondet maximus circulus in spherico.

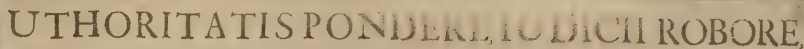
PHYSICÆ.

Physica est regula rei nata.
2. Constanti natura nulla est generatio aut corruptio.
3. Materia prima erat informis.
4. Pura materia nec est una nec multiplex.
5. Forme non materia elementorum fuerunt immediatè creatæ.
6. Qualitas a materia, quod dicitur a forma præcipue oritur.
7. Qualitas non existit extra subiectum proprium.
8. Qualitas genuina non differt subiectum suum.
9. Anima vegetativa et sensitiva non rationis sunt ex elementis.
10. **N**ULLA ANIMA EST FORMA ANIMATI.
11. Anima rationalis est divisiibilis.
12. Destruita quavis anima compositum perit.
13. **S**TELLÆ SUNT ANIMATE.
14. Voluntas sequitur non obsequitur dictamini intellectus.
15. Voluntas movet sensus internos imperio tantum politico non despotico.
16. Voluntas patitur aut non cogi.

Cambridge N. Angliæ Quint: Id: Sextilis Anno Domini M. D. C. L. I. I.

1653. HARVARD COLLEGE: THESES (August 9).

The only known copy of this broadside is in the library of The University, Glasgow.
Reproduced in reduced form from photograph in Harvard College Library.
Work size, 11½ in. high, 8½ in. wide.



CONSILIIQUE GRAVITATE VIRIS VERE ORNATISSIMIS, UT ET ÆQUITATIS

ALMÆ PER ACTIONE CELEBERRIMIS D. JOHANNI ENDICOTTO EXIMIAE

MASSACHUSETTENSIS COLONIÆ RECTORI FIDELISSIMO, PLURIBUS NOMINIBUS

OBSERVANDO; COETERISQUE TOTIUS HUIUSCE POLITIÆ NOV-ANGL:

PROCURATORIBUS STUDIOSSIME COLENDIS, NEC NON ETIAM
 OIA DOCTRINA OIA BENEFACTA SOLLENNISSIMIS ECCLESIAE

QUA DOCTRINA, QUAE PIETATE, SPLENDIDISSIMIS ECCLESIA-
RUM LUMINIBUS, REVERENTIA (193) ANTE POSUIT

ESSE MAXIMA) PROSEQUENDIS:

Univerſis porro et ſingulis paſſim locorum ingenuarum Artium cultoribus, et patronis humaniſſimis.

Theses hae, quas (favente Numine) sub Henrico Dunstero Collegij Harvardini Praefide, in propatulo pro virium suarum modulo defensum ire nervos inveniunt suos, officij, observantiae, & gratitudinis ergo) tenelli Musarum alumni P. D. D. D. 9.

Edvardus	Rawson.
Samuel	Bradstreet.
Joshua	Long.
Samuel	Whiting.

Joshua	Moodæus.
Joshua	Ambrosius.
Nehemias	Ambrosius.
Thomas	Crosbæus.

THESES TECHNOLOGICÆ.

A RS est entis regula.
2 Proprium et formale recipiens artis est intellectus.
3 Eius artis adequatur.
4 Ad idem est et eisdem, & diversarum artium.
5 Non ens non est entis causa.
6 Quicquid est, est positive bonum.

LOGIC 展.

Dialectica est Soli microcosmi.
2. Argumenta sunt Logici radij.
3. Ens et non ens sunt subiectum dialecticæ.
4. Nihil arguit seipsum.
5. Causa et effectum sunt solio spora.
6. Iuxta non inportat mixtum sed totum compositum.
7. Opposita quæ dissentient sunt sed non æqualiter dissentient.
8. Peritiam quàm maxime pugnant.
9. Ora sunt primorum symbola.
10. Conjuncta contrariarum inter se contrariantur.
11. Substantiæ quævis parte tollitur totum.
12. Natura communis unum existit nisi in singularibus.
13. Species formaliter distinguuntur.
14. Non est intelligentia humanum per se esse animalis.
15. Scientia est negationum, opinio contentum.
16. Axioma discretum non ingreditur syllogismum.
17. Logica non docet falsitatem.
18. Methodus intelligentia parens est, magistra memoria.

GRAMMATICÆ.

N Arte Grammatica nulla datur Anomalia.
2. Vocales per se sunt mobiles.
Nomina genera inter trinarum numerum comprehenduntur.
Substantiva rem abstractam, adjectiva rem concretam designant.
Litera quatuor alii in lingua sancta puncti et se litteram præcedunt.
Bonum infirmatur pro presenti quo carent Hebræi.
Omnia præposita dissyllaba apud Græcos accentuantur inultima.

R H E T O R I C Æ.

[illegible]

THESES MATHEMATICÆ.

Numerus numeratus pendet à numero numeranti.

2. Numeratio per integros & per partes idem valet.

3. Ut unitas, ita multiplicandis, sic multiplicandis ad faciendam.

4. Ut dividendus ad dividendum, sic quotus ad unitatem.

5. Parium pares sunt. Toti, Reliqui, Facili.

6. Luce sic & fluxu punctorum.

7. Omnes figurae operumque non sunt æquales.

8. Quadratum dupli est quod quadruplum ad quadratum dimidi.

9. Quadratum & diagonis quod utriusque est dupli est ejus.

10. Radii circuli est latus inscripti sexanguli.

11. Ordinata sex triginta, sexaginta tria plurimum ostendit a novem solidum eo implet locum.

P H Y S I C S . . .

1 *Nullum super-naturale est contra-naturale.*
 2 *Materia plurimum habet perfectionis minimum.*
 3 *Corpora in actione sunt contigua.*
 4 *Omnia natura est extremis finit suis & divisione.*
 5 *Loci et corpus est mutuo terminant.*
 6 **MUNDUS EST IN LOCO.**
 7 *Qualiter deus primo locet.*
 8 *Non datur alia prime qualitatis in eodem elemento.*
 9 **GENERATIO ET CORRUPTIO FIT IN INSTANTI.**
 10 *Materia sunt corpora perfecta, imperfecta mista.*
 11 *Alia sunt fontium primum est fons.*
 12 *Idem non numerat animal mater differat a seipso.*
 13 *Animas rationales in statu sparato melius.*
 14 *Nulli est in voluntate quod non fuit primum in intellectu.*
 15 **LIBER VOLUNTAS EST LIBERA.**
 16 *Nullum non appetitur formaliter.*

THIS R.

1 *D beatitudine viuegitis est virtus.*
 2 *Nullos vii bonis potest dici miser, nec malus felix.*
 3 *Fina vincere vincitoria maxima.*
 4 *Patienti est fortis.*
 5 *Ebrietas non excusat delictum.*
 6 *Dnum non tam ex diti uolore, quam ex danti animo pensandum.*
 7 *Tacere simpliciter non est praeferantius quam loqui.*
 8 *Comitas est societatis ciuiliu vinculum.*
 9 *Amare quam amari melius.*
 10 *Pera voluptas est fecia virtutis.*
 11 *Fini qui ultimo proximior eo melior.*

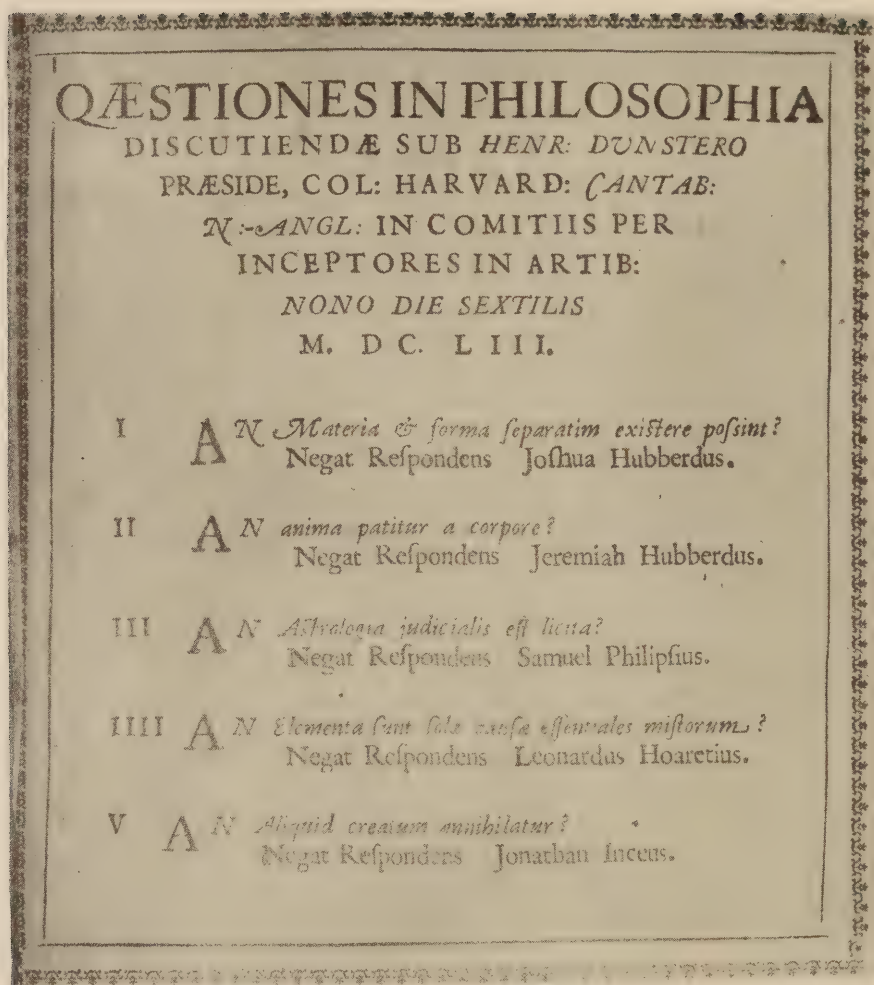
Cambridge New-Engl: D. Van Nostrand, Astor Don. City 1856

1653. HARVARD COLLEGE: THESES (August 10).

Broadside. Only known copy in library of The University, Glasgow.

Reproduced in reduced form from photograph in Harvard College Library.

Work size, 12 $\frac{3}{16}$ in. high, 8 $\frac{5}{8}$ in. wide.

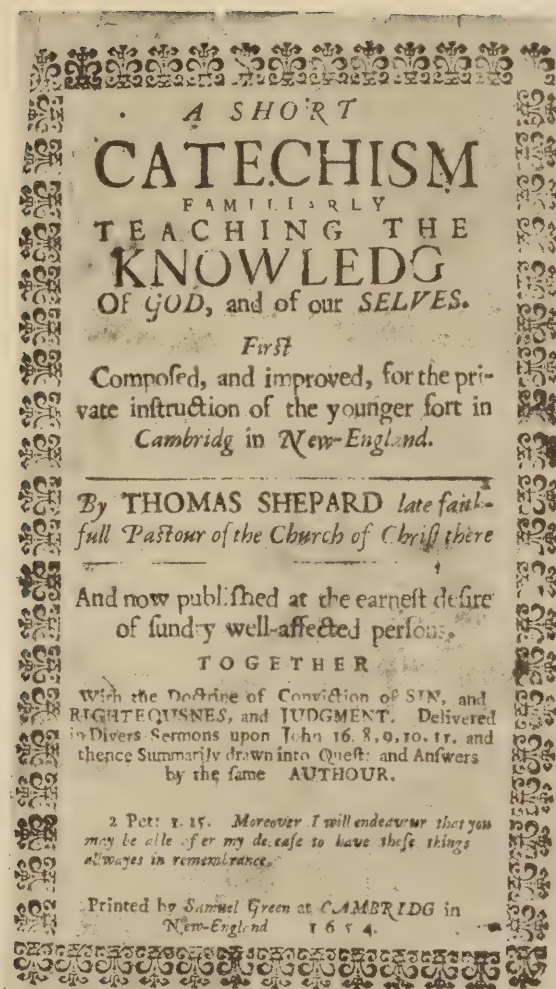


1653. HARVARD COLLEGE: QUAESTIONES (August 9).

The only known copy of this broadside is in the library of The University, Glasgow.
 Reproduced actual size from photograph in Harvard College Library.

Work size, 5¼ in. high, 41¼ in. wide.

Note the omission of letter u in Quaestiones. It is highly improbable that this print was ever used. More likely that only an incorrect proof was retained.



1654. THOMAS SHEPARD. A SHORT CATECHISM. Printed by Samuel Green.

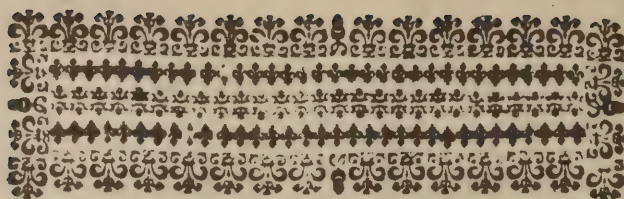
The earliest catechism printed at Cambridge. The reproduction is from a photograph in the American Antiquarian Society.

The original which is listed in Winship's Check List as being in a private library has been acquired by the American Antiquarian Society. Bound with it is the Noyes catechism of 1661, and between the two, lacking a title-page, is John Horne's *Brief Instructions for Children*.

60 pages [2].

See pp. 42 and 66.

MWA



THE FIRST BOOK OF MOSES CALLED GENESIS.



CHAPTER I.



In the beginning created Heaven Earth.
Usku a ayuu God Kefukquing & Ohke.

And there was light in any form.

2 Kah Ohke mō matta kahkenauunnecukquitrin-
noo & monteagunninne, kah pohkenum wofeche

deep and the spirit of God moved upon

moondi, kah Nalshauanit popomshau wofeche

nippekontu.

3 Onk noowau God b wequaiaj, & mō wequai.

4 Kah wunnaumun God wequai ne en wunnegen: Kah wut-

chadelaube-pomumun God ndeu wequai & nocu pohkenum.

5 Kah wutuffowetamun God wequai Kefukod, & pohkenum

wutuffowetamun Nukon: kah uō wunnonkook & mo meh-

tompeg negonne kefuk.

A

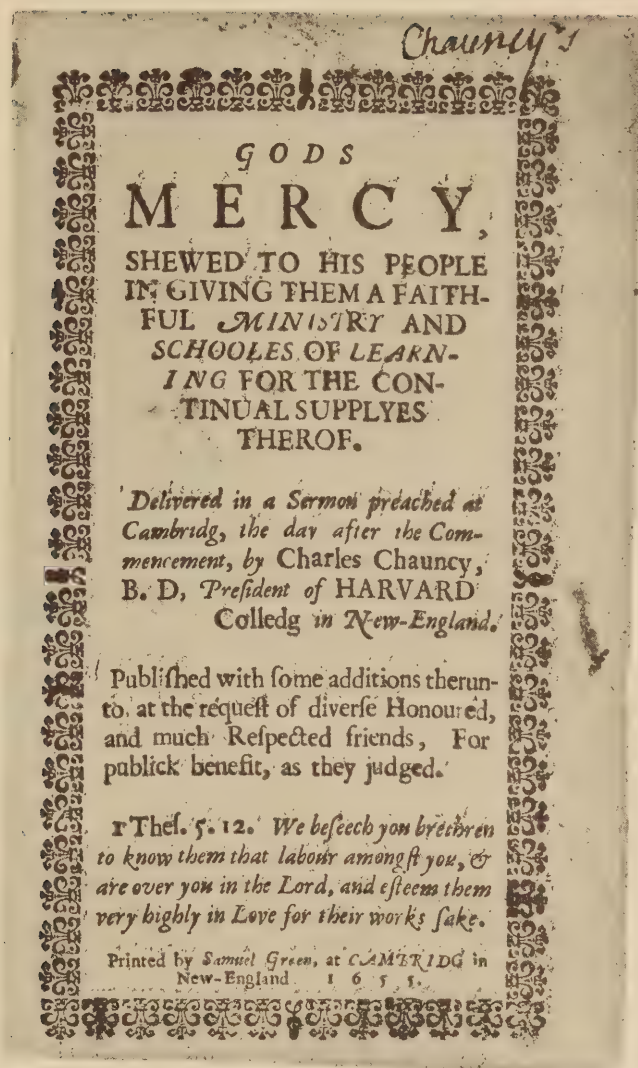
6 Kah

1655. JOHN ELIOT (1604-1690). THE FIRST BOOK OF MOSES CALLED GENESIS. Evans No. 38.

In the Indian language, with a few chapters in English; see Wilberforce Eames in *Transactions of the Colonial Society of Massachusetts*, 1937, with facsimile of first and last pages. The only known copy is in the library of King's College, London. It is reproduced from a photostat by courtesy of Harvard College Library.

Size, 7½ in. high, 4½ in. wide. 64 unnumbered leaves.

MH



CHARLES CHAUNCY (1592-1671/2). GODS MERCY. Printed by Samuel Green, 1655. Evans No. 40.

This may have been President Charles Chauncy's Commencement sermon at Harvard. He had then been president of the college less than one year, having succeeded Dunster, who was deposed for his adoption of the principles of anti-pseudo baptism, on October 24, 1654.

The copy in the Huntington Library is described as follows: 2 p. l., 57 pp. Sm. 8vo. (3 leaves without signature-marks) (1st blank); A-C, in 8's; D, 6 leaves; (last blank). Title and imprint within ornament border.

8 vo. Size, $5\frac{13}{16}$ in. high, $3\frac{3}{4}$ in. wide.

BM

CSmH

NN

Brief Instructions for CHILDREN.

Question 1.

What is the chiefest thing thou oughtest to exercise thy self to in thy youth?

Ans. To remember, mind, or consider my Creators^a.

Q. 2. Who created thee?

A. God.

Q. 3. What is God?

A. An eternal^b, infinite^c, and infinitely

wise, powerfull^c, holy^f and good^e Spirit^b, whoⁱ hath his being of himself, and^k gives being to all things else.

Q. 4. How many Gods are there?

A. No more but one.

Q. 5. Why saidst thou then, to remember thy Creators?

A. Because there is a Trinity in that one God, who concurred in creating me.

Q. 6. How is that Trinity called?

A. The Father, the Word or Son, and the Holy Ghost.

Q. 7.

^a The word is **אֱלֹהִים** of the plural number

^b Eccd. 12. 1

^c Pl 100. 2, 3

^d 1 Tim. 1. 17

^e Pl. 1. 4. 5. 3.

^f 1 Kin. 8. 27

^g Gen. 17. 1

^h Isa. 63. 1

ⁱ Ps. 119. 86

^j Joh. 4. 24.

^k 1 Cor. 8. 4, 5

^l 1 John 5. 7

^m Gen. 1. 26

ⁿ 1 Joh. 5. 7

^o Mat. 28. 19

^p 30.



1655. JOHN HORNE: BRIEF INSTRUCTIONS FOR CHILDREN.

When the American Antiquarian Society recently acquired a volume that contained the Shepard 1654 and the Noyes 1661 catechisms it was found to include bound between the two a pamphlet minus a title-page. It had, however, an introduction which was signed by John Horne and dated 1655. The first page of this introduction is reproduced here and is actual size of the original. Other than the size of the acorn ornament and the small Hebrew type in the side-notes this pamphlet appears to be typical of the Cambridge press. The text pages are almost identical with those of *Milk for Babes*, printed by Samuel Green in 1656, but the inclusion of the two unusual types, the acorn and the Hebrew, begets the thought that either the Horne book was printed about ten years later, perhaps as a reprint, when it is known that new type was imported, or it was done in England.

The press received its first type at its founding in 1638/9, but despite the limited sizes and styles the Horne book acorn and the Hebrew were not employed during the succeeding years to 1655, or even to 1663. If the printing was postponed for ten years, then the two types in question might have been in the lot brought from London in 1655 by Marmaduke Johnson.

The other theory is that there was surely intercourse between the printers here and in London and during the interval some new type was imported to meet the needs, but no official or other record of it made.

The British Museum has several books by John Horne but not any catechisms. Hazlitt

mentions some editions of this book *Brief Introduction for Children* but none later than 1653. Unfortunately not any are now to be located.

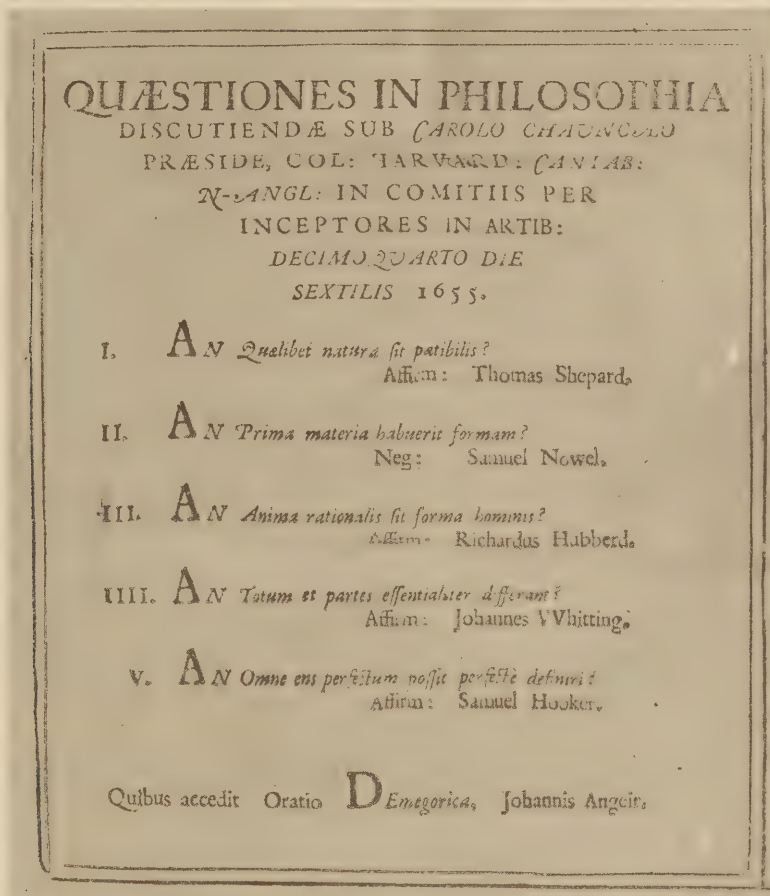
The acorns used in all the Cambridge imprints measure 9 to the inch, whereas in this 1655 edition they measure 8 to the inch. It is inconceivable that, had the larger acorn been in Cambridge, it would not have been used either by design or by accident. The same remarks apply to the Hebrew in the side-note.

Combatting the theory that the Horne book is of English origin is the fact that the signatures in the 1655 edition are different and the date itself is two years later than 1653, so the possibility of an American reprint still stands. If so, then new type was brought here, even though not through known channels and officially noted.

Since the above item was written further research intimates that this pamphlet must have been printed in England, the information being furnished by the British Museum. Its inclusion here will be of interest. Omitted in appendix.

Pages (2)-62. Size, 5¼ in. high, 3¾ in. wide.

MWA



1655. HARVARD COLLEGE: *QUAESTIONES* (August 14).

Two original copies in Harvard College Library. Reproduced reduced by permission. Evans No. 41.

Work size, 5¼ in. high, 4¼ in. wide. Paper measurement differs, 9¼ in. x 7 in. and 9¼ in. x 6¼ in.

QUÆSTIONES IN PHILOSOPHIA

DISCUTIENDÆ, SUB CAROLO CHAUNCAO,

S.S. THEOL: BAC: PRÆSIDE COL: HARVARD:

CANTAB: NOV-ANGL: IN COMITIIS,

PER INCEPTORES IN ARTIBUS,

DUODECIMO DIE SEXTILIS,

M. DC. LVI.

I. **A**N *Substantia creetur?*
Affirmat Respondens Samuel Bradstreet.

II. **A**N *Ens Arti adequetur?*
Affirmat Respondens Joshua Long.

III. **A**N *Detur Maximum et Minimum in Naturâ?*
Affirmat Respondens Samuel VWhiting.

IIII. **A**N *Intelligentia sint materiata?*
Affirmat Respondens Joshua Moodæus.

V. **A**N *Creatura existentia sit Contingens?*
Affirmat Respondens Nehemias Ambrosius.

1656. HARVARD COLLEGE: QUAESTIONES (August 12).

Only known copy in Harvard College Library. Reproduced slightly reduced by permission.
Work size, 6½ in. high, 5 in. wide. Paper size 11½ in. x 6½ in.

2

TO all Persons whom these may CONCERN, in the Several
Towns, and Plantations of the UNITED COLONIES,
in New-England.

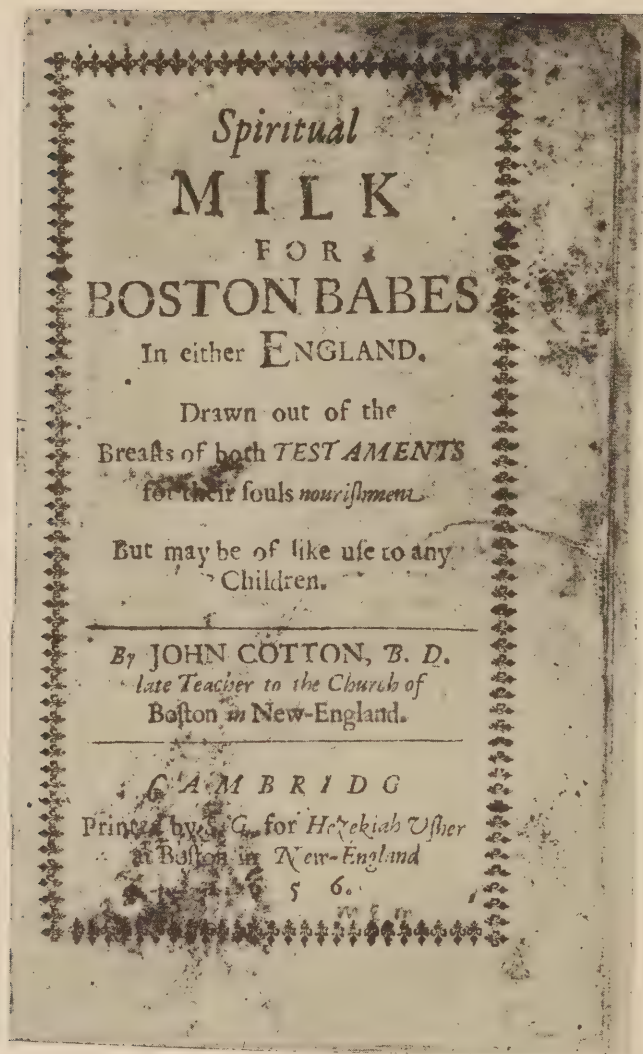
IT is hereby declared, That his Highness the Lord Protector of the Common wealth of England &c: hath Commissioned and Impowered *M^r Daniel Gookin* dwelling at *Cambridge* in the Massachusetts, to make agreement with any convenient number of the English in the Colonies of New-England, who shall desire to remove themselves or families into *Jamaica* in the *West-Indies*, now in possession of the State of England; And for their better Incouragement, His Highness (bearing a special affection to the people of New England, and being very desirous to have the said place inhabited by a stock of such as know the LORD, and walk in his Fear,) will graunt them, Ships for transportation; a sufficient proportion of Land to them and their heires for ever near some good harbour in the said Island; Protection (by Gods blessing) from all enemies; a share of all the Horses, Cattle and other beasts, wild and tame upon the place freely, Together with other Priviledges and Immanities, the particulars wherof may be known by those who shall see cause to address themselves to the said *Daniel Gookin* (or such as he shall desire to be helpfull herein, whose names are underneath exprest in writing) who will be ready to make full agreement with them according to his Highness Instructions, and take their reciprocall Ingagements and Subscriptions to remove accordingly. Farther it is desired that such as incline to the Design aforesaid, do make known themselves without delay, it being his Highness Pleasure that the work of Transporting should be begun before the end of September next.

Dated this 25 of *March* 1656.



1656. TO ALL PERSONS WHOM THESE MAY CONCERN. March 25, 1656.
[Daniel Gookin (c. 1612-1687) is authorized to make agreement with any English who shall desire to remove to Jamaica.]

Handbill. One known copy is in Bodleian Library, Oxford, England. Reproduced actual size from photograph in the Harvard College Library. Size, 7 in. high, 4 1/4 in. wide.



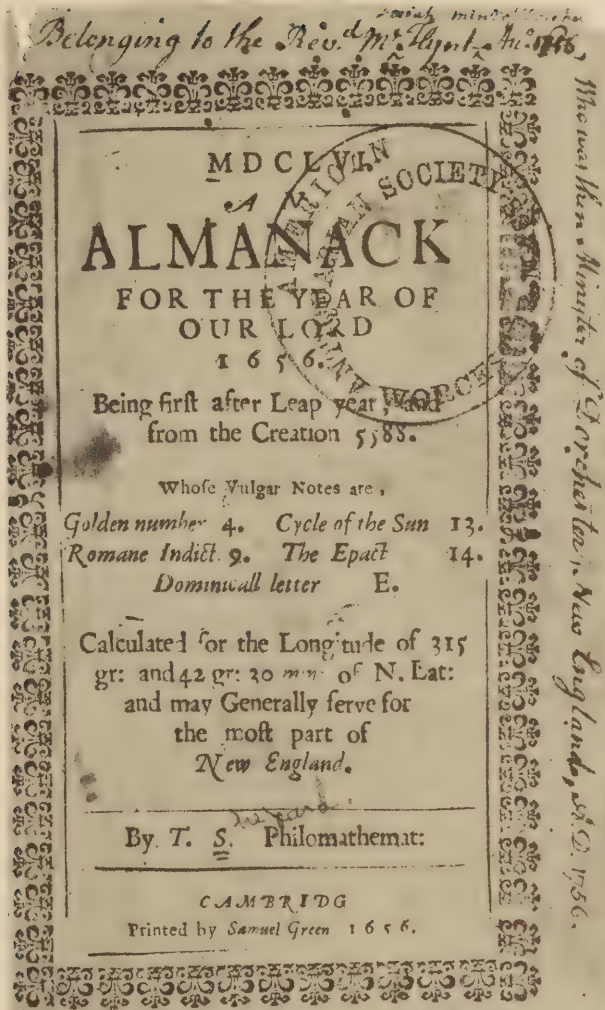
1656. JOHN COTTON (1584-1652). SPIRITUAL MILK. Printed by Samuel Green, Evans No. 42.

This Cotton catechism was most probably first printed in London. In 1630 a booklet with a preface by H. P. [Hugh Peter of Salem, Massachusetts] bore a London imprint. It seems evident that there was much intercourse between the divines of New England and old England, as there was between the purveyors of "good" books in the two countries.

This children's catechism came to be more popularly known in New England than any other catechism, with the one exception of the Westminster Assembly's Shorter Catechism. It was often reprinted. A single copy is extant — the Livermore example in the New York Public Library. Reproduced from original, actual size, by permission.

Small 8vo. 5½ in. high, 3¼ in. wide. 16 pp.

NN

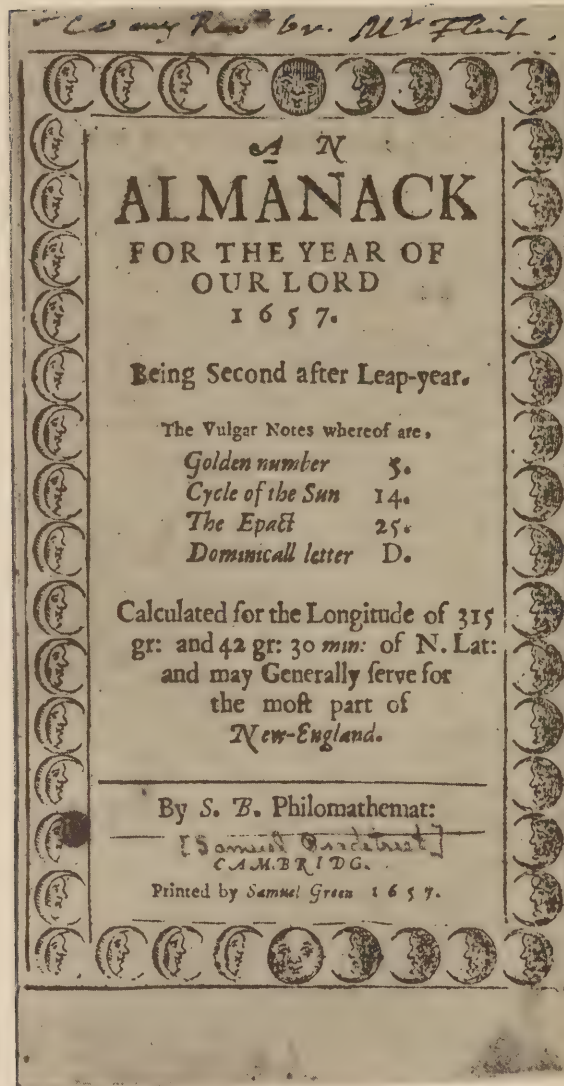


ALMANAC. 1656. By T. S. Printed by Samuel Green. Evans No. 43.

This little book is by T. S. whose initials identify him as Thomas Shepard. There are eight lines of poetry at the foot of each page. The only known copy is in the library of the American Antiquarian Society, Worcester, Massachusetts. Reproduced actual size by permission.

Small 8vo. Size, 5 in. high, 3 in. wide. 8 unnumbered leaves.

MWA



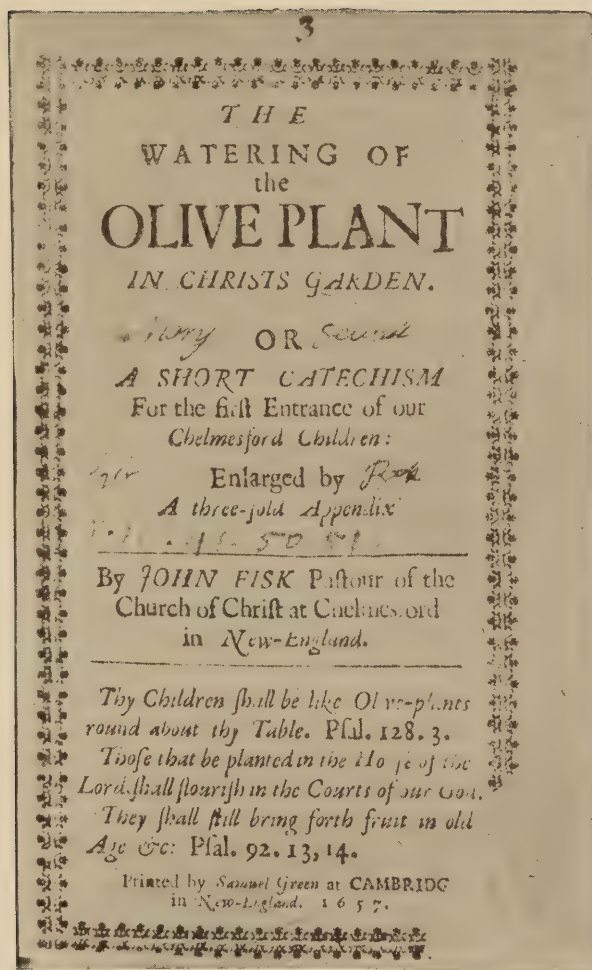
ALMANAC, 1657. By S. B. [Samuel Bradstreet]. Printed by Samuel Green. Evans No. 44.

Small 8vo. Size, 5¼ in. high, 3½ in. wide. 8 unnumbered leaves.

Reproduced actual size from only known copy in the library of the American Antiquarian Society.

Roden ascribes this almanac to Samuel Brackenbury; Winship to Bradstreet.

MWA



1657. JOHN FISKE. THE WATERING OF THE OLIVE PLANT. Printed by Samuel Green. Evans No. 45.

This is "A Short Catechism For the First Entrance of our Chelmsford children: Enlarged by a three-fold Appendix. By John Fisk Pastour of the Church of Christ at Chelmsford in New-England."

The catechism itself fills pages 5-16, the remainder being devoted to the Appendix.

It was published at the expense of the inhabitants of Chelmsford four years after the settling of the town, and was compiled by their first pastor, the Rev. John Fiske, who in 1655 had removed to the town from Wenham (then a part of Salem village), taking with him the greater part of his flock.

The Livermore copy in the New York Public Library is probably unique.

Small 8vo. Work size, 5 in. high, 2 $\frac{1}{16}$ in. wide. 88 pp.

MB

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A
FAREWELL EXHORTATION

TO THE CHURCH AND PEOPLE
OF DORCHESTER IN
NEW-ENGLAND.

But

*Not unusefull to any others, that shall heedfully Read
and Improve the same,*

As

Containing Christian and Serious Incitements, and
persuasions to the Study and Practise of Seven principal
Dutyes of great Importance for the Glory of God, and the
Salvation of the Soul, And therefore needfull to be Seriously
considered of all in these declining times.

By RICHARD MATHER Teacher to the
Church above mentioned.

2 Pet: 1. 15. *Moreover I will Endeavour that you may be
able after my decease to have these things alwayes in remembrance.*

Phil. 2. 12. *Wherefore my Beloved, as you have alwayes
Obeyed, not as in my presence only, but now much more in my ab-
sence, Work out your own Salvation with fear and trembling.*

Printed by Samuel Green at CAMBRIDGE in
New-England 1657.

1657. RICHARD MATHER. A FAREWELL EXHORTATION. Printed by Samuel Green. Evans No. 47. (See Holmes' *Minor Mathers*, No. 41)

This is one of the most interesting of New England books. Written by Richard Mather it was seemingly printed for the members of his pastorate and distributed among them "on a certain Lord's Day." His grandson notes in the *Magnalia* that he (Richard Mather) "did put these little books into the Hands of his Congregation, that so whenever he should by Death take his farewell of them, they might still remember how they had been exhorted."

Reproduced full size by permission of Library of Congress.

Small 4to. Size, 7¼ in. high, 5½ in. wide. 32 pp.

MWA

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DLC

MBC

CSmH

*

MH

A COPY OF VERSES
*Made by that Reverend Man of God Mr. John Wilson, Pastor to the
 first Church in Boston; On the sudden Death of*

M^r. Joseph Brisco,

Who was translated from Earth to Heaven Jan. 1. 1657.

*Not by a Fiery Chariot as Elisha was,
 But by the Water which was the outward cause:
 And now at Rest with Christ his Saviour dear,
 Though he hath left his dear Relations here.*

*Joseph Briscoe } Anagram.
 Job cries hopes.*

There is no *Job* but cries to God and hopes,
 And God as ear in Christ's to cries he opens,
 Out of the deeps to him I cry'd and hop'd,
 And unto me his gracious ear is op'd:
 Doubt not of this yet that my death bewail,
 What it is did to thine I'm affail:
 What if I was so soon in Waters drown'd,
 And when I cry'd to rotn, no help I found:
 There was a God in Heaven that heard my cry,
 And lookt upon me with a gracious eye:
 He that did pity *Joseph* in his grief,
 Sent from above unto my soul relief:
 He sent his Angels who did convey
 Into his Bosom, where poor *Lazarus* lay:
 Let none presume to censure my estate,
 As *Job* his Friends did fumble at his Fate.
 All men upon Earth do fall alike to all,
 To good Disciples, which on God that call;
 To those that do Blaspheme his Holy Name,
 And unto those that reverence the same:
 He that from nature drew me unto Grace,
 And look'd upon me with a Fathers face:
 When in my blood upheld me to the last,
 And now I do of joys eternal tast.
 Remember how *Job's* precious children Dy'd,
 As also what the Prophet *did* betide: *Jonah*
 What was the end of good *Job's* life,
 And how it fared with *Peckels* Wife:
 Remember what a Death it was that Christ
 (Suffer'd for me) the Darling of the highest;
 His Death of Deaths hath quite remov'd the sting,
 No matter how or where the Lord doth bring
 Us to our end, in Christ who live and die
 And sure to live with Christ eternally.

JOHN WILSON (1588-1667). A COPY OF VERSES ON THE DEATH OF Mr. JOSEPH BRISCO, JAN. 1. 1657 [/8]. Evans No. 48.

Broadside. Title and text within mourning border.

This is an elegy on the death of Joseph Brisco, who was "translated" Jan. 1, 1657 [i.e. 1658]. It contains thirty-four lines, headed by an introductory quatrain. Two known copies.

Reproduced in reduced form from copy in library of Massachusetts Historical Society, by permission.

MHi

CSmH

S O M E
HELPS FOR THE
INDIANS

Shewing them

How to improve their natural Reason, To know the True GOD, and the true Christian Religion.

1. By leading them to see the Divine Authority of the Scriptures.
2. By the Scriptures the Divine Truths necessary to Eternal Salvation.

Undertaken

At the Motion, and published by the Order of the COMMISSIONERS of the United Colonies.
by ABRAHAM PEIRSON.

Examined, and approved by Thomas Stanton Interpreter-General to the United Colonies for the Indian Language, and by some others of the most able Interpreters amongst us.

C A M B R I D G E.
Printed by Samuel Green 1658.

1658. ABRAHAM PEIRSON. SOME HELPS FOR THE INDIANS. Approved by Thomas Stanton. Printed by Samuel Green, CAMBRIDGE. Evans No. 52.

In the Connecticut dialect. The third Indian catechism, actually printed during the fall or early winter of 1659. The New York Public Library (Lenox collection) copy is unique. The British Museum has the only known copy of another issue, containing an altered title-page, which was probably substituted in England. Justin Winsor in *The Memorial History of Boston* wrote: "Mr. Peirson's *Some Helps* must be reckoned among the rarest of American books. The Lenox Library in New York possesses the only known copy with the original title-page. A copy in the British Museum has a different title-page, on which the author is described as 'Pastor of the Church at Branford.' The work appears to have been 'Examined and approved by that Experienced Gentleman (in the Indian Language) Captain John Scot,' instead of by the 'Interpreter-General' Thomas Stanton; and 'Printed for Samuel Green' is substituted for 'Printed by Samuel Green.' What is known of Scot, it seems probable that he had this title-page printed and prefixed to one or more copies that he took with him to England, after the restoration of Charles the Second."

8vo. Size, 5 $\frac{1}{16}$ in. high, 3 $\frac{3}{4}$ in. wide. 67 printed pages.

NN

1658. SOME HELPS FOR THE INDIANS. Approved by John Scot. Printed for Samuel Green. Evans No. 53.

This substituted title-page may have been printed in England. A copy is in the British Museum. See Pilling, *Bibliography of the Algonquian Languages*, pp. 397-400; Some Helps from the Indians.

QUÆSTIO IN PHILOSOPHIA

DISCUTIENDA, SUB CAROLO CHAUNCEO,

S. S. THEOL: BAC: PRÆSIDE COL: HARVARD:

CANTAB: NOV-ANGL: IN COMITIIS,

PER INCEPTOREM IN ARTIBUS,

DECIMO DIE SEXTILIS

M. DC. LVIII.

AN *Voluntas semper sequatur ultimum dictamen intellectus practici?*
Negat Gershom Bulklaus.

Concilio quoties princeps dictamina spernit,
Et meliora videns deteriora facit?

*Angelici causam lapsus quis dixerit esse
Dictamen mentis? quippe salubre fuit.*

*Vel causam lapsus mihi quis narrabit Adami?
Namque intellectus non fuit error ei.*

*Nullus Dæmon erat qui non fuit ante Dan' mox;
Nec sine peccato mentibus error inest.*

*Impulit in vitium ergo imperiosa voluntas,
Quod bene mens dictat, Non, ait illa, placeo.*

*Stat contra Ratio: Stat pro ratione Voluntas,
Nobilitas potius nomine vocanda tibi?*

Ergo,

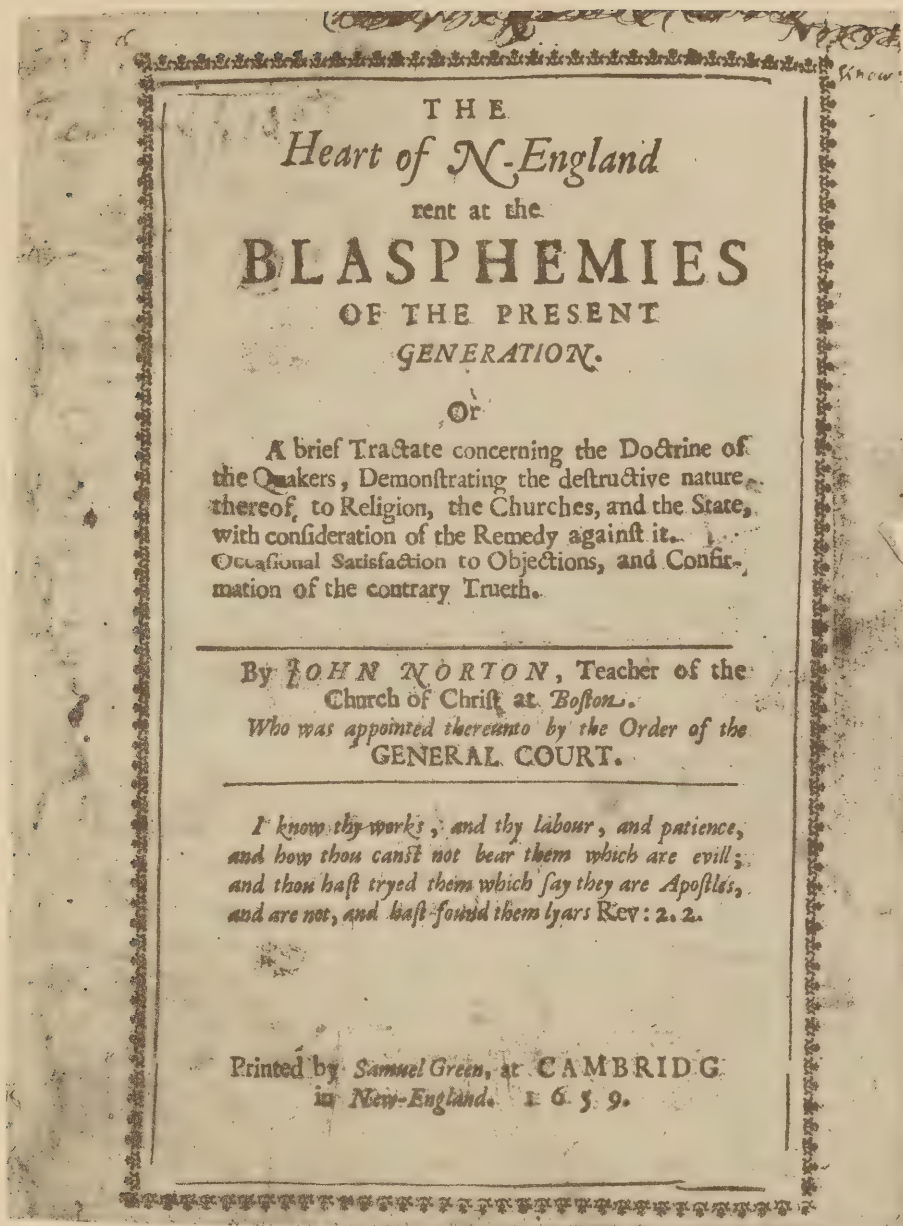
*Non mentis semper sequitur dictata voluntas;
Sed tum Medeam, non sapit illa Deam.*

1658. HARVARD COLLEGE: QUAESTIO (August 10).

The original broadside is in the library of The University, Glasgow. Reproduced actual size from photograph in Harvard College Library. Work size, 7 $\frac{1}{16}$ in. high, 5 $\frac{1}{16}$ in. wide.

Printed by Samuel Green 1659.

54



1659. JOHN NORTON. THE HEART OF N-ENGLAND. Printed by Samuel Green. Evans No. 56.

Size, 6 $\frac{1}{2}$ in. high, 5 $\frac{1}{2}$ in. wide. Pp. (2), 58.

Reproduced slightly reduced by permission of John Carter Brown Library.

The original in the library of the American Antiquarian Society measures 7 in. x 5 in.

RPJCB

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CTY

QUÆSTIONES IN PHILOSOPHIA
 DISCUTIENDÆ, SUB CAPOLO CANTABRIGIÆ,
 S.S. THEOL: TAC: THEASIDI COL: HARVARD:
 CANTABRIGIÆ, NOVI-ANGL. IN COMITIIS,
 PER INCEPTORES IN ARTIBUS,
 DIE NONO SEPT. LIS:
 M. DC. LIX.

I **A**N *Privatio sit causa rerum naturalium?*
 Negat Respondens Robertus Payneus.

II **U***trum anima sit felicitum capax cognitionis infinite?*
 Affirmat Respondens Johannes Eliotus.

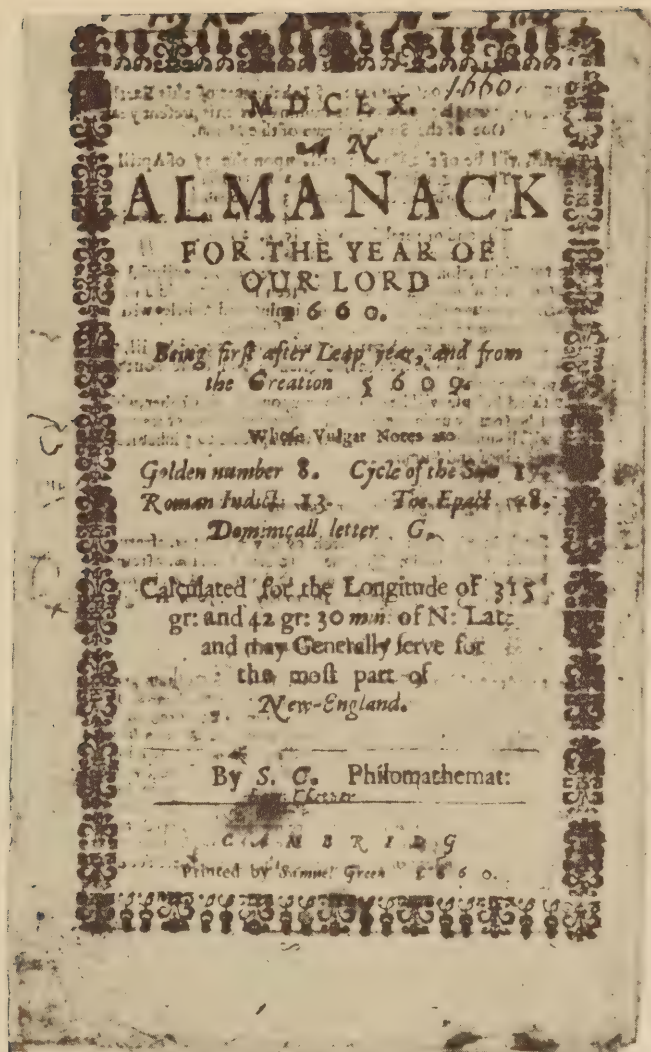
III **A**N *quicquid movetur, ab alio moveatur?*
 Affirmat Respondens Thomas Graveſius.

IIII **U***trum forma ducatur de potentiâ materie?*
 Negat Respondens Johannes Emersonus.

1659. HARVARD COLLEGE: QUAESTIONES (August 9).

The only known copy of this broadside is in the Harvard College Library and is reproduced slightly reduced, by permission.

Work size, 6½ in. high, 5½ in. wide; paper size, 11½ in. x 7¼ in.



ALMANAC. 1660. By S. C. [Samuel Cheever.] Printed by Samuel Green. Evans No. 57.

The Brinley copy is in the Library of Congress.

Reproduced, same size as original, by permission.

Small 8vo. Size, 5 in. high, 3 in. wide, 15 pp. 8 unnumbered leaves.

DLC

1660. JOHN ELIOT (1584-1692): CHRISTIANE. COVENANTING CONFES-
SION. [Printed by Samuel Green.] Evans No. 58.

There are two known copies of this Massachusetts Indian and English broadside; one in the library of the University of Edinburgh, the other in the Congregational Library in Boston. Both of the reproductions were photographed from copies in Pilling, *Bibliography of the Algonquian Languages*, p. 132. See also Winship, *The Cambridge Press*, pp. 185-6. There Mr. Winship discusses this subject in thorough manner; the dates of issue, the type, and the difference in wording between the two. While one reproduction is larger than the other, the printing was doubtless from the same type, except for changes noted by Mr. Winship. The ornament at the head of each broadside is the same as was used in 1655, *The First Book of Moses*. As it appears that the type-setting is the same in each, it is probable that the printing was done about the same time, for it is most unlikely that the type would be left standing for a reprint ten years later, 1670. (Illustrated on pages 58 and 59.)

Christians Oonowas Sampowsonk.

M Etahhawe Nunnampam kah maitanwe nuf.
Sampowson. Rom. 10. 10.
1. Pafis cont God. Deut. 6. 4. Jer. 10. 10.
Qut nifinoo Wutunfioou, Wunnamonila, kah
wunneepanatanawo Nabahanit. Matt. 28. 19. 1 John.
5. 7.
2. Wulke huchinik, ayum God Kefuk kah
Ohke abche wunnegeu. Gen. 1. 21.
3. Nianawunuwahau Adam yea agueyene
maitanwe. Gen. 1. 26, 28.
4. Adam teanuk matchefu kah awakompanau.
Gen. 3.
5. Adam nummuffwunukumun ummatchefu
enk, kah wuronkapadunk. Rom. 5. 12.
6. Neasj neetimus ut matchefonganit. Tsal.
3. 5.
7. Neese chippiffa nummatchefonk,
1. Wachaubukue matchefonk. Rom. 3. 10.
2. Uffuwac matchefonk. Matt. 15. 19.
3. Yean: nape naitumhousuan miche
awakompanonk chopinkomakut Rom. 6. 23.
9. Nunnampam wame woh nutoonkiumun
wofitunwae kufukodut. 1 Cor. 15.

1. **I** Efes Christ wunnamanah God. Tsal. 2. 6, 7.
Qut wunkeompoo, neasj minit kah wukee.
comp finkoon. Heb. 1. 16, 17.
2. Wutunfioou Jhes Christ nifwinah
Sephawuwan. Heb. 7. 12. 3. Qofhodtamwau,
Adi 2. 22. Keitah wanou. I Jas. 2. 22.
3. Jhes Christ pante nenofweetwawank.
qon, kah kumadretetankun nupponk nup-
wunankueng, kah yesh waj kutonhouank qon
wame nummatchefongah, ahquontam. Rev.
1. 5. Matt. 3. 15.
4. Yeyea nape wunnechemakue wuke
wunnaman, Jhes Christ kawecomukun wame,
siukniantmonit kah wunnamprade quikeut en
Godut. Adi 17. 30.
5. Yesh waj, neasj yea ornat apoo,
wofetaman wekut. wuchukhupimoun nuk hog-
kanong en Godut, mehqumamun Sabbath,
pahketenat tohloke pomatmog. Wuk nakhil-
pimamrimun mekut. Sabbath dayke (ne
wob nndg) ufenat wame Sabbath daye pean-
tamoe eheonah, neunuk wutinnuwank God,
nainnunkueog wunneetunatanawe nishawit.
Ne nape wunnaman, nummawun nahhog-
kanong, kah nunnerechey en Jhes Christut, wo-
weecomogine pomuhonit tohloke pomatmog.
Wot Lord Jhes Christ { ahquontamoe.
ketetamomianettac.
mounitac.
Nemunhineton AMEN:

Metta chekewegat mananne nufman, mofuk.
nechtoadute wame yesh ufenat,

A Christian Covenanting Confession

I Believe with my Heart and Confess with my
Mouth. Rom. 10. 10.
1. There is but one, only, living and
true God, Deut. 6. 4. Jer. 10. 10. But He is
Father, Son, holy Spirit. Matt. 28. 19. 1 John 5. 7.
2. In the Beginning God made Heaven and
Earth very Good. Gen. 1. 31.
3. He made Adam to rule this Lower world.
Gen. 1. 26, 27.
4. Adam quickly sinned, and was punished.
Gen. 3.
5. Adam conveyed to us his sin, and
also his guilt and punishment. Rom. 5. 12.
6. For this cause, we are all born to sin.
Tsal. 51. 5.
7. Our sin is two fold.
1. Original sin. Rom. 3. 10.
2. Actual sin. Matt. 15. 19.
8. By these we deserve Damnation in Hell
for ever. Rom. 6. 23.
9. I believe we shall all rise again to judg-
ment at the last day. 1 Cor. 15.

1. **I** Efes Christ is the Son of God. Tsal. 2. 6, 7.
He became a man, and is both God and
Man in one person. Heb. 2. 16, 17.
2. Jhes Christ hath Three offices, Preist,
Prophet, King. Heb. 7. 1, 2, 3. Matt. 3. 22. I Jas.
3. 22.
3. Jhes Christ obeyed perfectly for us, He
payed his Death for us when He dyed for us, and
thereby He deserved pardon for all our sins. Rev. 1.
5. Matt. 3. 15.
4. Now by the Gospel New-Covenant Jhes
Christ calleth us all to repent, and believe
ingly to turn unto God. Adi 17. 30.
5. For these causes, we that dwell in this
Tonne called ——— are gladly willing to bind
our selves to God, to Remember the Sabbath day
to keep it holy, so long as we live. And
also to bind our selves to each other, to meet
together every Sabbath day (when it may be done)
to doe all our Sabbath day Services, prayers &c.
according to the word of God, the holy Spirit
of God helping us.
By this Gospel covenant, we doe give our selves
and our Children to Jhes Christ, to walk with
Him in Church order so long as we live.
O Lord Jhes Christ, by thy Pardoning, free
grace and mercy graciously receive us.
AMEN.

Wee compel not any, but weekly try to en-
ter us joyne together 22 day all this.

1660? JOHN ELIOT: A CHRISTIAN COVENANTING CONFESSION.

Reproduced from a copy of the original in Pilling's *Algonquian Languages*. The original is in the library of the University of Edinburgh.

Christiane COVENANT Sam, Swamk.

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1660? JOHN ELIOT: A CHRISTIAN COVENANTING CONFESSION.
 Reproduced from a copy of the original in Pilling's *Algonquian Languages*, Washington,
 1891. The original is in the Congregational Library in Boston.

QUÆSTIONES IN PHILOSOPHIA
DISCUTIENDÆ, SUB CAROLO CHAUNCEO
SS. THEOL: BAC: PRÆSIDE COL: HARVARD:
CANTABRIGIÆ, NOV-ANGL: IN COMITIIS,
PER INCEPTORES IN ARTIBUS,
DECIMO-QUARTO DIE
SEXTILIS 1660.

- I. **A**N detur Concurſus Immediatus primæ cauſæ cum ſecundâ?
Affirmat Respondens Zecharias Symmes.
- II. **U**trum Locus, Motus, et Tempus univocè competant ſpiritibus?
Negat Respondens Zecharias Brigden.
- III. **A**N Actus Creandi ſit æternus?
Affirmat Respondens Johannes Cotton,
- IIII. **U**trum Intellectus et voluntas ſint facultates realiter diſtinctæ?
Affirmat Respondens Johannes Hale.
- V. **A**N Motus ſanguinis ſit Circularis?
Affirmat Respondens Eliſcha Cooke.
- VI. **U**trum Notitia Entis primi ſit homini naturalis?
Affirmat Respondens Barnabas Chauncy.

1660. HARVARD COLLEGE: QUAESTIONES (August 14). Evans No. 59.

Work size, 8 $\frac{1}{16}$ in. high, 5 $\frac{1}{4}$ in. wide. Paper size, 11 $\frac{1}{2}$ in. x 7 $\frac{1}{2}$ in. Reproduced in slightly reduced form.

The only known copy of this broadside is in the Harvard College Library.

T H E
BOOK OF THE GENERAL
LAVVES AND LIBERTYES
CONCERNING THE INHABITANTS OF THE
MASSACHUSETTS, COLLECTED OUT OF THE RECORDS OF
THE GENERAL COURT, FOR THE SEVERAL TEARS
WHEREIN THEY WERE MADE AND
ESTABLISHED.

And
Now Revised by the same Court, and disposed into an
Alphabetical order, and published by the same
Authority in the General Court holden
at Boston, in May
1649.

*Whoever therefore resisteth the Power, resisteth the Ordinance of God,
and they that resist, receive to themselves damnation, Rom: 13.2.*



C A M B R I D G E,
Printed according to Order of the GENERAL COURT.
1660.

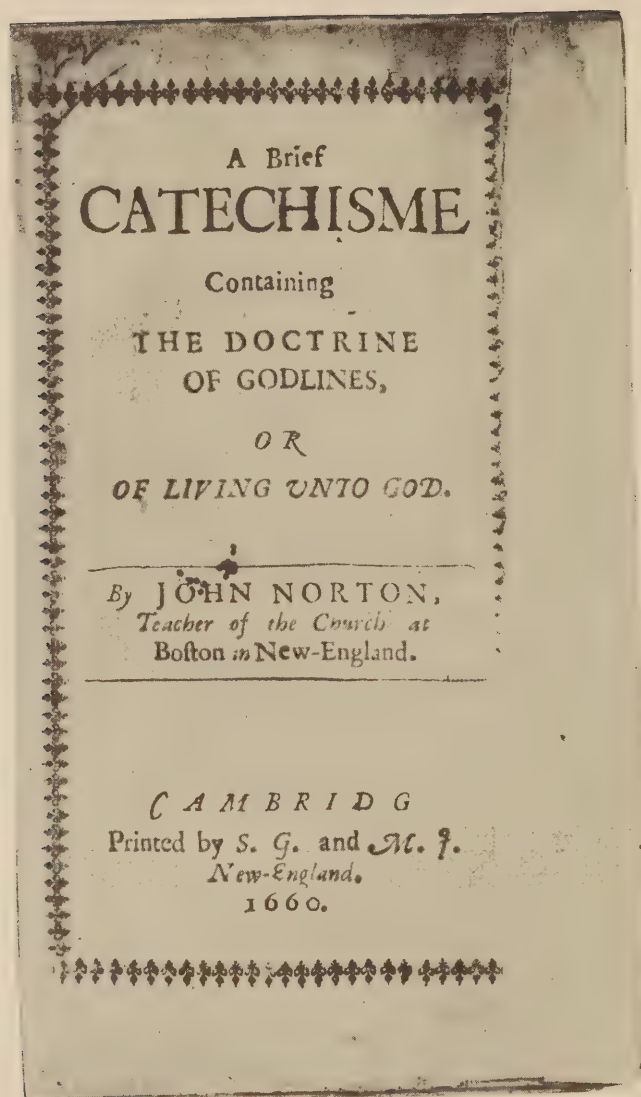
THE BOOK OF THE GENERAL LAVVES AND LIBERTYES. Printed by [Samuel Green,] 1660. Evans No. 60.

This is the last book printed by Samuel Green before the coming of Marmaduke Johnson, the fourth Cambridge printer.

The revision of the laws was put through the press under the care of Secretary Rawson, Daniel Denison, who were chiefly concerned in collecting, condensing, and arranging the new Code. In 1810 Isaiah Thomas in his *History of Printing* said that only one perfect copy could be found, but other copies have since come to light, one of them being Edward Rawson's copy. The only copy offered at auction in London in 1893, brought £109, passing immediately into the New York Public Library (Lenox collection). This is one of the finest of the perfect copies of the book, being immaculate throughout and practically uncut.

Reproduced in reduced form and shown by permission of the Massachusetts Historical Society.

Folio. Size, 9½ in. high, 5¼ in. wide. 100 pp.
MWA MBAt NN CSmH MHi MS MHL * PHi



1660. JOHN NORTON. A BRIEF CATECHISME. Evans No. 63.

This is known as Norton's lesser catechism, printed by Samuel Green and Marmaduke Johnson during his Boston ministry for the use of the children of his congregation. The Livermore copy is in the New York Public Library; the Massachusetts Historical Society copy lacks the title-page.

Reproduced by courtesy New York Public Library.

Size, 6 in. high, 3½ in. wide. 22 pp.

MWA

NN

MHi

[JOHN ELIOT.] THE NEW TESTAMENT. Translated into the INDIAN LANGUAGE. Printed by Samuel Green and Marmaduke Johnson, 1661. Evans No. 64.

The book described here is one of the forty copies sent to England for presentation. In addition to the Indian title-page, which in these copies has a diamond-shaped figure composed of thirty-two type ornaments between the rules, it has an English title-page and a dedication to Charles II. Copies of the New Testament without the addition of the Old Testament, that was issued two years later and which together formed the complete Bible, are more difficult to find than the Bible itself. In a few of the dedication copies of the Bible the diamond figure is omitted in the New Testament title, the space between the lines being blank.

Mr. Eames in Pilling's *Algonquian Languages* notes typographical errors, and other variations in copies of the New Testament and metrical Psalms.

The printing of the New Testament was completed in 1661 and that of the Old Testament in 1663. The copies were both bound and issued separately and in 1663 were combined to form the Bible (see Evans 72-73).

Small 4to. Size, 7¼ in. high, 5½¹/₁₆ in. wide. 132 unnumbered leaves.

(See page 64)

ELIOT'S MASSACHUSETTS INDIAN NEW TESTAMENT. 1661.

[Within a border of printers' ornaments and rules:] *WUSKU, | WUTTESTEMENTUM | NUL-LORDUMUN | JESUS CHRIST | Nuppoquohwuffuaeneumun. | [rule] | [diamond-shaped pattern of printers' ornaments | [rule] | CAMBRIDGE: 1 Printed by Samuel Green and Marmaduke Johnson. | MDCLXI.

4^o: A — L⁴, Aa — Xx⁴ [Xx⁴ (blank?) missing]. = 127 [out of 128] leaves.

Shelfmark: 4^o L 95 TL.

This book so far as the title-page is concerned is the same as the New Testament belonging to the Harvard College Library.

* Translated literally: New his — Testament our — Lord Jesus Christ our — Deliverer.

MWA .
RPJCB (2)
NN

MH
BM (2)
Edin.

Trinity Col., Dublin
Brit. & For. Bible Soc.
* * * * *

ICN
CSmH
VCMc (2)

(See page 65)

A copy of Eliot's New Testament is in The Bodleian Library, Oxford, England. A bibliographical description has been furnished by that library. It has no copy of the Psalms affixed.

BODLEIAN *

THE NEW
TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST.

Translated into the
INDIAN LANGUAGE,

AND

Ordered to be Printed by the *Commissioners of the United Colonies*
in *NEW-ENGLAND,*

At the Charge, and with the Consent of the
CORPORATION IN ENGLAND
For the Propagation of the Gospel amongst the Indians
in New-England.

C A M B R I D G :

Printed by *Samuel Green* and *Marmaduke Johnson.*

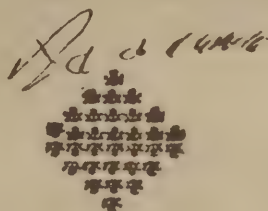
MDCLXI.

1661. [John Eliot.] THE NEW TESTAMENT in English. Printed by Samuel Green and Marmaduke Johnson. Evans No. 64.

Reproduced actual size from copy in the John Carter Brown Library.

W U S K U
WUTTESTAMENTUM
NUL-LORDUMUN
JESUS CHRIST

Nuppoquohwussuaenethmun.

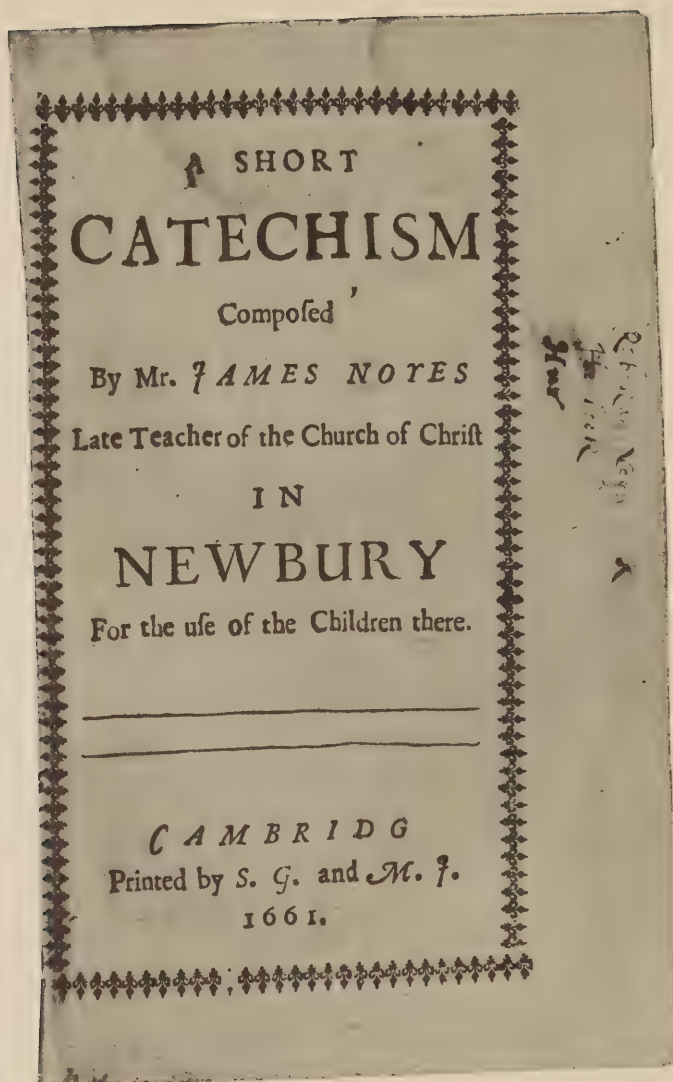


C A M B R I D G E :

Printed by Samuel Green and Marmaduke Johnson.

MDCLXI.

1661. [John Eliot]. Title-page of the NEW TESTAMENT in Indian.
Reproduced actual size from copy in Harvard College Library.

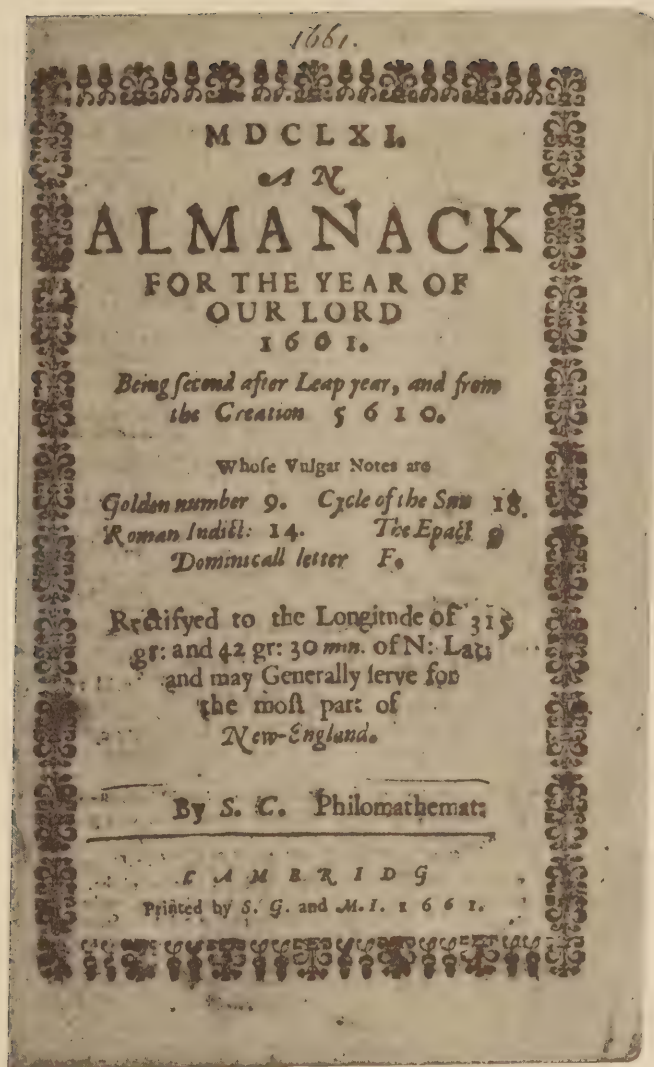


A SHORT CATECHISM. 1661. By James Noyes. Printed by Samuel Green and Marmaduke Johnson. Evans No. 67.

This title is from the addenda to Haven's list. The catechism was recently acquired by the American Antiquarian Society. The reproduction, actual size, is from a photograph of the original and is shown by courtesy of the American Antiquarian Society.

Small 8vo. Size, $5\frac{11}{16}$ in. high, $3\frac{3}{16}$ in. wide. 16 pp.

MWA



1661. ALMANAC, by S[amuel] C[heever]. Printed by Samuel Green and Marmaduke Johnson. Evans No. 66.

Similar to the almanac of 1660.

Reproduced from a photograph of the original, actual size, by courtesy American Anti-quarian Society.

Size, 5½ in. high, 3½ in. wide. 15 pp. 8 unnumbered leaves.

PROPOSITIONS

CONCERNING THE

SUBJECT of BAPTISM

AND

CONSOCIATION of CHURCHES,

Collected and Confirmed out of the WORD of GOD,

BY A

SYNOD of ELDERS

AND

MESSENGERS of the CHURCHES

in Massachusetts-Colony in New-England.

Assembled at BOSTON, according to Appointment of the

Honoured GENERAL COURT,

In the Year 1662.

At a GENERAL COURT held at Boston in New-England the 8th of October, 1662.

THe Court having Read over this Result of the Synod, judge meet to Commend the same unto the Consideration of all the Churches and People of it is Jurisdiction; And for that end doe Order the Printing hereof.

By the Court. *Edward R. wson* Secret^r.

CAMBRIDGE:

Printed by S. G. for *Hezekiah Usher* at Boston in New-England. 1662.

1662. [Jonathan Mitchell]. PROPOSITIONS CONCERNING THE SUBJECT OF BAPTISM. Printed by Samuel Green. Evans No. 68.

Reproduced in reduced form by permission of Boston Public Library.

Small 4to. Size, 7 $\frac{1}{16}$ in. high, 5 $\frac{1}{4}$ in. wide. 8 preliminary leaves including the title-page and 32 numbered pages of text.

MWA

RPJCB

MHi

MB

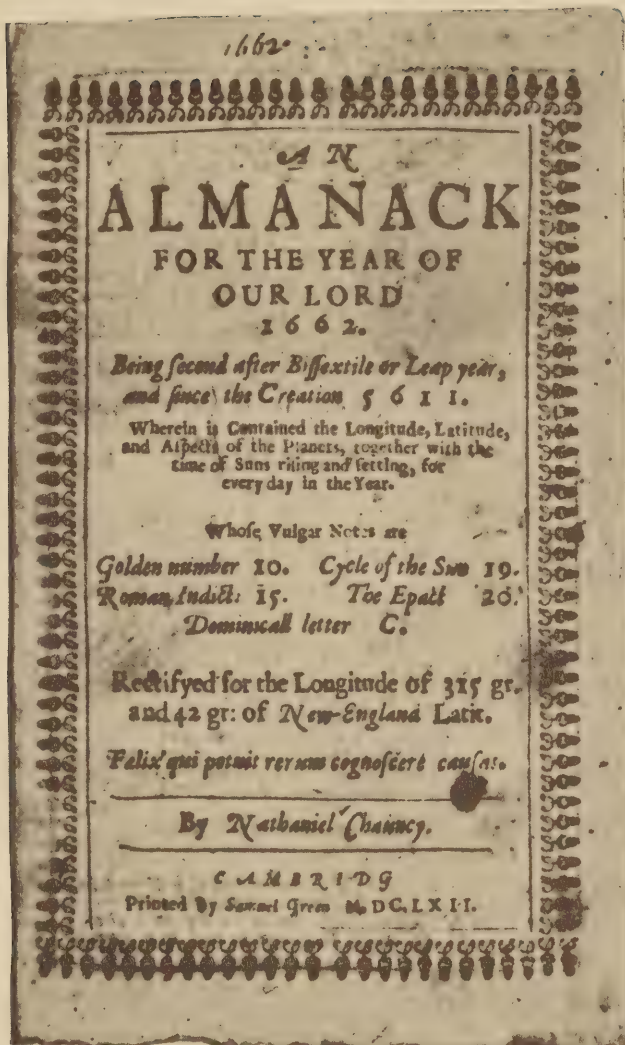
CSmH
PPPrHi

CtY

BM

MSaE

VCMc



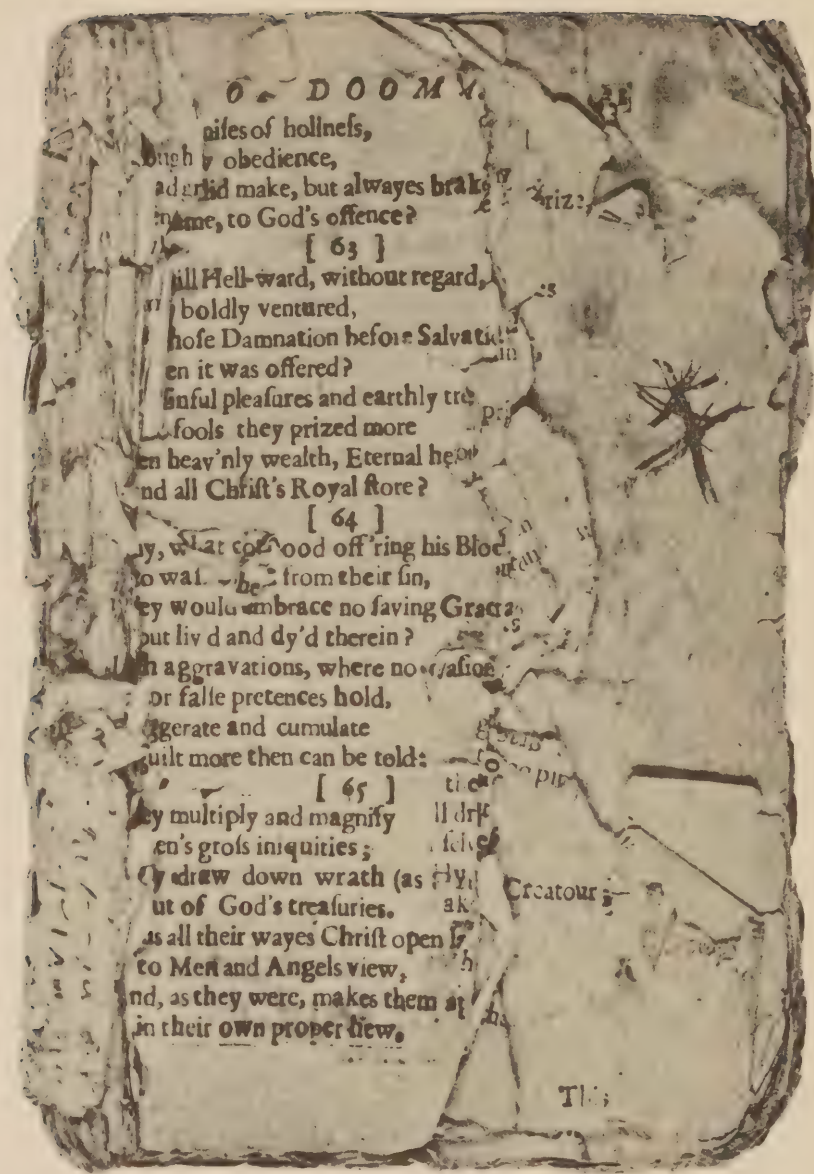
ALMANAC. 1662. By Nathaniel Chauncy. Printed by Samuel Green, 1662. Evans No. 69.

The Brinley copy in the Library of Congress is complete; the other at the American Antiquarian Society lacks the title-page. Reproduced actual size. By permission of Library of Congress.

Size, $5\frac{1}{16}$ in. high, $3\frac{7}{16}$ in. wide. 8 unnumbered leaves.

MWA

DLC



[THE DAY OF DOOM. By Michael Wigglesworth. Printed by Samuel Green and Marmaduke Johnson, 1662.] Evans No. 71.

This picture is a fragment of the *Day of Doom* poem, owned by the New England Historic Genealogical Society and is reproduced by permission of the Society. The book is too fragile to handle and permit extensive examination. An edition of the poem was known to Evans who listed it as No. 71. Roden, while advancing the theory that Samuel Green and Marmaduke Johnson printed the first edition in Cambridge in 1662, says no copy is known. Dr. S. A. Green in the January, 1895, issue of the *Mass. Hist. Soc. Proceedings* describes the above fragment

bibliographically. There he says the collating "was done under great difficulties and may be subject to error."

The historian, John Ward Dean, who wrote a memoir of Michael Wigglesworth, refers to a note-book of this author — "about 4 years after they were reprinted with my consent, & I gave them the proofs & Margin, notes to affix."

The original copy at the N. E. Hist. Gen. Soc. has no marginal notes, and it is therefore of an earlier edition (perhaps the first) than that printed in 1666, an imperfect copy of which is now in the Mass. Hist. Soc. Evans No. 112.

See also Matt B. Jones in *Notes for a Bibliography of Michael Wigglesworth's "Day of Doom and Meat out of the Eater,"* reprinted from the *Proceedings* of the Am. Antiq. Soc. for 1929.

Also Winship's *The Cambridge Press*, p. 255.

Size of original 6 $\frac{1}{4}$ in. high, 4 $\frac{1}{4}$ in. wide.

THE HOLY BIBLE. TRANSLATED INTO THE INDIAN LANGUAGE [By John Eliot.] 1663. Printed by Samuel Green and Marmaduke Johnson. Evans Nos. 72 and 73.

The first edition of the entire Indian Bible.

Reproduced, actual size, from original in the John Carter Brown Library.

(See page 72)

Title-page, in English, of Eliot's INDIAN BIBLE; 1st Edition; 1663.

Reproduced, from print in the Church catalogue, the original of which is in the Huntington Library.

For those readers who desire an intimate knowledge of the first Bible printed here in any tongue, Robert F. Roden refers them to Wilberforce Eames' *Bibliographic Notes on Eliot's Indian Bible*, the standard authority upon everything connected with the Indian Apostle.

"Green, with his Indian journey-man 'James Printer,' — the only man, according to Eliot, who was 'able to compose the sheets and correct the press, with understanding,' — began their work on the New Testament in 1685." — *Justin Winsor*.

There are seven known varieties of this work, which differ only in the number of their preliminary leaves; especially those of the Dedication leaf and the English title-page of the New Testament, which are generally omitted; there is also a variation in the Indian New Testament title-page, which is sometimes without the diamond-shaped ornament. A full account of these variations and of the different copies containing them may be found in Pilling's *Algonquian Languages*, pp. 139-147.

Size, 7 $\frac{1}{16}$ in. high, 5 in. wide. 599 unnumbered leaves.

(See page 72)

Collection of material for a complete bibliography of the Eliot Indian Bible with locations of copies has been in progress for some years at the New York Public Library. Bibliographers await with interest the completion of the data on this book.

MAMUSIS
WUNNEETUPANATAMW
UP-BIBLUM GOD
NANEESE
NUKKONE TESTAMENT
KAH WONK
WUSKU TESTAMENT.

Ne quoshkinnumuk nashpe Wuttinneumoh *CHRIST*
loh afoowesit

JOHN ELIOT.

CAMBRIDGE:

Printeucoop nashpe Samuel Green kah Marmaduke Johnson.

1 6 6 3.

THE HOLY BIBLE. TRANSLATED INTO THE INDIAN LANGUAGE [By John Eliot.] 1663. Printed by Samuel Green and Marmaduke Johnson. Evans Nos. 72 and 73.

The first edition of the entire Indian Bible.

Reproduced, actual size, from original in the John Carter Brown Library.

T H E
H O L Y B I B L E :
C O N T A I N I N G T H E
O L D T E S T A M E N T
A N D T H E N E W .

Translated into the
I N D I A N L A N G U A G E ,
A N D

Ordered to be Printed by the *Commissioners of the United Colonies*
in *NEW-ENGLAND,*

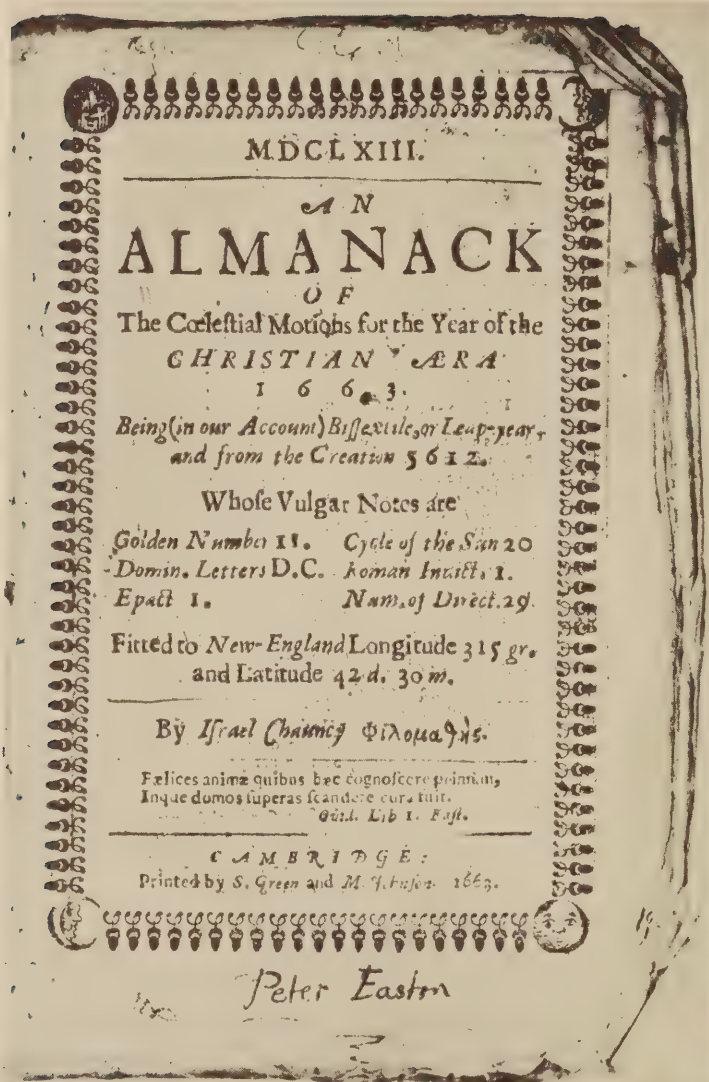
At the Charge, and with the Consent of the
C O R P O R A T I O N I N E N G L A N D
For the Propagation of the Gospel amongst the Indians
in *New-England.*

C A M B R I D G E :

Printed by *Sammel Green* and *Marmaduke Johnson.*

M D C L X I I I .

Title-page, in English, of Eliot's INDIAN BIBLE; 1st Edition; 1663.
Reproduced, from print in the Church catalogue, the original of which is in the Huntington Library.



ALMANAC, 1663. By Israel Chauncy. Printed by S. Green and M. Johnson, 1663. Evans No. 76.

Reproduced, actual size, from original in Library of Congress, by permission.

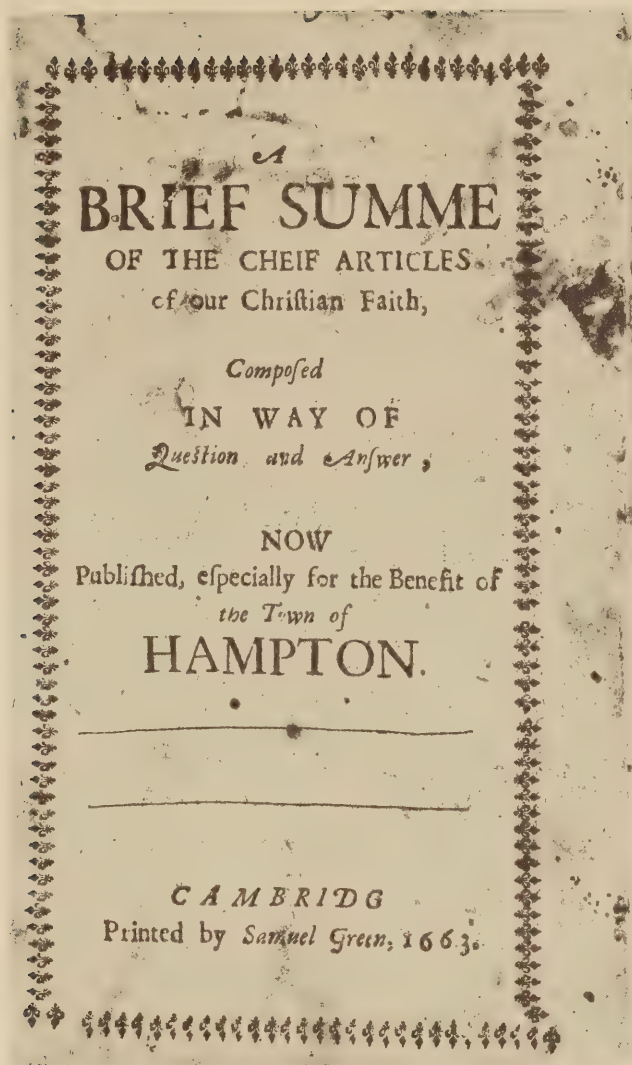
Size, 5 $\frac{1}{2}$ in. high, 3 $\frac{1}{2}$ in. wide. 8 unnumbered leaves or 15 pp.

MWA

DLC

*

MH



SEABORN COTTON (1633-1686). A BRIEF SUMME. Printed by Samuel Green, 1663. Evans No. 77.

Roden considers the Hampton catechism the rarest imprint of 1663, a year distinguished by the appearance of the complete Indian Bible. It is by Seaborn Cotton, John Cotton's eldest son by his second wife, who was born at sea August 12, 1633, in "The Griffin," while his parents were voyaging to New England. Hence the circumstance of his birth gave him his name "Seaborn." He was a graduate of Harvard in 1651, and in 1657 began to preach at Hampton (then in Massachusetts, now in New Hampshire), where he died in 1686.

The Livermore copy in the New York Public Library is the only one known.

Size, 6 in. high, 3½ in. wide. Pagination: Title-page with verso blank, pp. 1-36; 1 leaf.

NN

ANOTHER ESSAY
For Investigation of the Truth,
IN ANSWER
TO TWO
QUESTIONS,

Concerning { I. THE SUBJECT of BAPTISM.
II. THE CONSOCIATION of CHURCHES.

By JOHN DAVENPORT B. of D. and Pastor
of the Church of Christ, at New-Haven, in
NEW-ENGLAND.

Matth. 17.5. This is my Beloved Son: hear him.
2 Cor. 13.8. We can do nothing against the Truth: but for the Truth.
1 Thel. 5.21. Prove all things: hold fast that which is good.

Terent. de Vel. Fing.

Veritati nemo præscribere potest; non spatium temporum, non Patrocinium Perso-
narum, non Privilegium Regionum; ex his enim ferè Consuetudo innuitur, ab
aliqua ignorantia vel simplicitate, sortita; in utrum, per illam rationem, corroborat-
ur, & ita adversus veritatem vindicatur. Sed Dominus, inquit Christus, Verita-
tem se, non consuetudinem, Cognominavit. Si tenet per Christum, & prior omnibus,
& que veritas sempiterna & antiqua res est. Viderint ergo quibus novum est, quod
sibi vetus est

Cypr. Cæcilio. Epistola.

Si solus Christus audiendus est; non debemus attendere quid aliquis arte nos facien-
dum putaverit, sed quid, qui ante omnes est, Christus Prior fecerit, & faciendum
præceperit.

Idem & beati in Concil. Carthag. Stephano.

Scimus quosdam quod semel imbiberint nolle deponere, nec propositum suum facile
mutare, sed salvis inter Collegas pacis, & concordie vinculo, quædam propria, quæ
apud se semel sint usurpata, retinere. Quæ in re nec nos cuiquam facimus aut le-
gem damus, cum habeat in Ecclesiæ administratione voluntatis suæ arbitrium libe-
rum unusquisque præpositus: tamen æquus sibi Domino redditurus.

Antiquus Socrates; a vicus Ilato, magis amica Veritas.

*Non eadem sentire bonos de rebus istis
in oculum. Leunt semper amicitia*

CAMBRIDGE:

Printed by Samuel Green and Marmaduke Johnson. 1663.

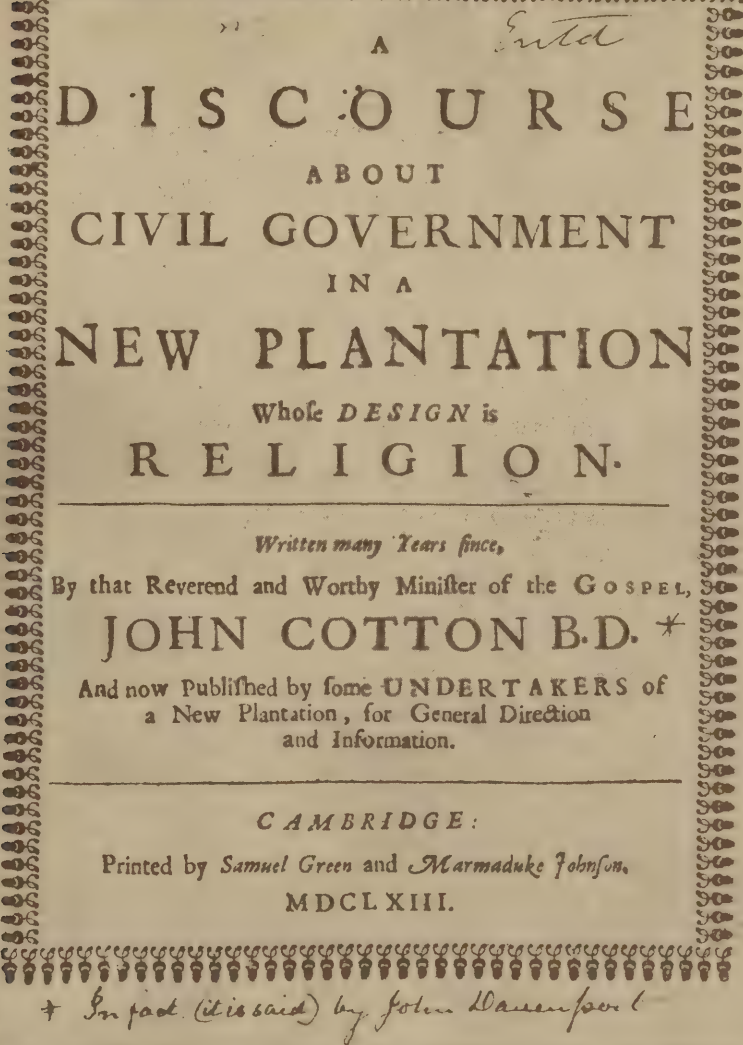
1663. JOHN DAVENPORT (1597-1670). ANOTHER ESSAY. Evans No. 78.

The first essay was never printed, being in manuscript, hence the title "Another Essay."

Small 4to. Size, 7⁷/₁₆ in. high, 5⁵/₁₆ in. wide. 88 pp.

Reproduced by courtesy New York Public Library.

MH MWA MB MHi CSMH CtY BM NAST NN



1663. [JOHN DAVENPORT.] A DISCOURSE By John Cotton. Printed by Samuel Green and Marmaduke Johnson.

Mr. Zoltan Haraszti, Keeper of Rare Books at The Public Library of the City of Boston, describes the book as follows: "The book contains 24 pages, and the page measures 18½ cm. x 14 cm. (The volume appears to have been trimmed in binding.) The watermark has been partly sewed into the binding, but it seems to be one of the ordinary pot type, probably about 6-8 cm. high at its full length. The pamphlet is bound together with several others in brown calf of the eighteenth century." Evans No. 79.

Reproduced in reduced form by permission of the American Antiquarian Society.

This title-page wrongly contains the name of John Cotton, placed there by mistake, for that of the real author.

CtY MH MSaE MWA MB MHi MBAt DLC RPJCB * VCMc

T H E
CAUSE OF GOD
 AND HIS PEOPLE IN *NEW-ENGLAND*,
 as it was
STATED and **DISCUSSED**
 I N
 A Sermon Preached before the Honourable **GENERAL**
COURT of the *MASSACHUSETTS COLONY*,
 on the 27 day of *May* 1663. Being the Day
 OF **ELECTION** at *BOSTON*.

By *JOHN HIGGINSON* Pastor of the Church
 of Christ at *SALEM*.

Mat. 22. 21. And Jesus said unto them, render unto Cesar the things that are Cesars: and unto GOD the things that are Gods.

1 Pet. 2. 17. Honour all men, love the Brotherhood, fear God, Honour the King.

1 Chron. 12. 32. And of the children of Issachar, which were men that had understanding in the times, to know what Israel ought to do.

C A M B R I D G,
 Printed by *Samuel Green* 1663.

1663. JOHN HIGGINSON (1616-1708). THE CAUSE OF GOD. Evans No. 80.

Printed by Samuel Green and familiarly known as "the first Massachusetts election sermon which was printed," has long been prized as the earliest published example of that lengthy series of annual addresses. Richard Mather's election sermon of 1644, which was ordered to be printed by the General Court, but apparently never came from the press, would have robbed Higginson's discourse of its unique distinction had it been printed. This, apparently, was not done, and "The Cause of God and his People in New-England" is therefore, as Cotton Mather said, "The First Born by the way of the Press, of all the Election Sermons that we have in our Libraries."

Reproduced, actual size, from original in the Library of Congress.

Size, 6 $\frac{3}{16}$ in. high, 4 $\frac{1}{4}$ in. wide. 24 pp.

RPJCB MSaE MWA DLC NN NNH MB (3) CSmH MBAt MHi * MH

SEVERALL
LAWVS AND ORDERS
Made at Severall
GENERAL COURTS
In the Years 1661. 1662. 1663.

Printed and Published by Order of the General Court held at Boston
the 20th of October, 1663.

By EDWARD RAWSON Sec^r.

MAY the 22. 1661.

THis Court, being desirous to try all means, with as much lenity as may consist with our safety, to prevent the Inursions of the Quakers, who besides their absurd and Blasphemous Doctrines, do like Rogues and Vagabonds come in upon us, and have not been Restrained by the Laws already provided; Have Ordered, That every such Vagabond Quaker, found within any part of this Jurisdiction, shall be Apprehended by any person or persons, or by the Constable of the Town wherein he or she is taken; and by the Constable, or in his absence by any other person or persons, conveyed before the next Magistrate of that Shire wherein they are taken, or Commissioner invested with Magistratical Power: And being by the said Magistrate or Magistrates, Commissioner or Commissioners, adjudged to be a *Wandering Quaker*, viz. One that hath not any Dwelling, or orderly allowance as an Inhabitant of this Jurisdiction; and not giving civil Respect, by the usuall Gestures thereof, or by any other way or means manifesting himself to be a Quaker, shall by Warrant under the Hand of the said Magistrate or Magistrates, Commissioner or Commissioners, directed to the Constable of the Town wherein he or she is taken, or in absence of the Constable, to any other meet person, Be stripped naked from the Middle upwards, and tyed to a Carts tayle, and Whipped through the Town, and from thence immediately conveyed to the Constable of the next Town towards the Borders of our

A

Jurif

Order against
Quakers and Va
gabond Rogues.

1663. Issued as a supplement to the Book of General Laws of 1660. Evans No. 81.

Reproduced from original in Massachusetts Historical Society. Size, 8¾ in. high, 5¼ in. wide. 7 pp.

MWA

MHi

MHL

Q U Æ S T I O N E S
I N
P H I L O S O P H I A

DISCUTIENDÆ, SUB
CAROLO CHAUNCÆO
SS. THEOL. BAC. PRÆSIDE COL. HARVARD.
CANTABRIGIÆ, NOV-ANGL.

IN COMITIIS PER INCEPTORES IN ARTIBUS,
UNDECIMO DIE SEXTILIS
M. DC. LXIII.



Una Antecedat Oratio Gratulatoria,

Nathanielis Collinssii,

I. **AN** *discrimen boni & mali à lege Naturæ cognoscatur.*

Affirmat Respondens Simon Bradstreet.

II. **AN** *Anima rationalis sit Naturæ immortalis.*

Affirmat Respondens Samuel Eliotus.

III. **AN** *præcepta Artis sint homini lapsæ cognoscibilia.*

Negat Respondens Petrus Bulklaus.

1663. HARVARD COLLEGE: QUAESTIONES (August 11).

Reproduced in slightly reduced form from only known copy in Harvard College Library.
Work size, 8⁹/₁₆ in. high, 5¹/₂ in. wide; paper size, 11¹⁵/₁₆ in. by 7 in.

T H E
CHURCH MEMBERSHIP
OF CHILDREN,
AND THEIR RIGHT TO
BAPTISME,

According to that holy and everlasting COVENANT of GOD,
established between Himself, and the Faithfull, and their Seed after
them, in their Generations:

*Cleared up in a Letter, sent unto a worthy Friend of the
AUTHOR, and many Yeares agoe written touching that Subject;*

By THOMAS SHEPARD, sometimes Pastor of the Church
of Christ at Cambridge in New-England.

Published at the earnest request of many: for the Consolation
and Encouragement, both of Parents and Children in the Lord.

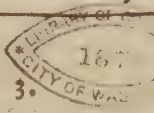
Genesis. 17. 7. *And I will establish my Covenant between Me and thee
and thy seed after thee in their Generations, for an
Everlasting Covenant, to be a GOD unto thee, and to
thy seed after thee.*

Mark. 16. 16. *He that Believeth, and is Baptized, shall be saved.*

Act. 2. 39. *For the Promise is unto you, and to your Children, and to
all that are afar off, even as many as the Lord our
God shall call.*

1 Cor. 7. 14. *Else were your Children unclean, but now are they Holy.*

C A M B R I D G
Printed by Samuel Green. 1 6 6 3.



1663. THOMAS SHEPARD (1604-1649). THE CHURCH MEMBERSHIP. By Thomas Shepard. Printed by Samuel Green. Evans No. 82.

Size, 6 1/2 in. high, 4 1/2 in. wide. 26 pp. The Library of Congress original measures 7 in. x 5 1/4 in. The American Antiquarian Society copy measures 7 in. x 5 in. Reproduced actual size of original in Library of Congress, by permission.

MWA RPJCB MHi MB NN DLC *** MH CtY

Try find in Ship Row

John Shepard's book, gift of J. K. Johnson, Andover, March 31. 1869.

ANIMADVERSIONS

UPON THE
ANTISYNODALIA AMERICANA,
A TREATISE Printed in Old England;

In the Name of the
DISSENTING BRETHREN

In the SYNOD held at Boston in New England 1662.

Tending to Clear the ELDERS and CHURCHES of
New England from those Evils and Declinings charged upon many
of them in the two Prefaces before the said Book.

Together with

AN ANSWER

UNTO

The Reasons alledged for the Opinion of the Dissenters.

And a REPLY to such Answers as are given to the
Arguments of the SYNOD.

By JOHN ALLIN, Pastor of the Church of Christ
at Dedham in N. England.

Rom. 2. 1, 2. What advantage then hath the Jew? or what profit is there of Circumcision?
Much every way: chiefly, because that unto them were committed the Oracles of God.
Gal. 2. 27, 28. For as many of you as have been baptized into Christ, have put on Christ.
There is neither Jew nor Greek, there is neither bond nor Free, there is neither Male nor
Female, for ye are all one in Christ Jesus.
Heb. 12. 15, 16. Looking diligently, lest any man fail of the grace of God, lest any root
of bitterness springing up trouble you, and thereby many be defiled. Lest there be any
fornicator, or profane person as I say, into whom a mercy of meat sold his Birthright.

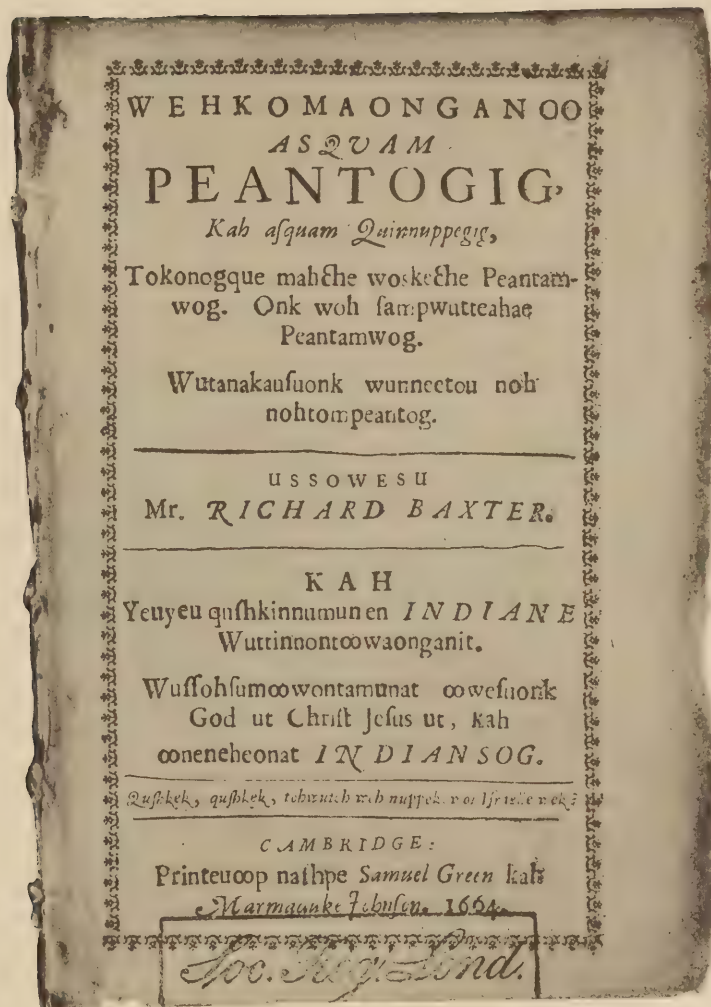
Cambridge: Printed by S.G. and M. J. for Hezekiah Usher
of Boston. 1 6 6 4.

1664. JOHN ALLIN. ANIMADVERSIONS UPON THE ANTISYNODALIA AMERICANA. Printed by Samuel Green and Marmaduke Johnson. Evans No. 83.

11 sheets A-L = 88 pp. See Winship's Cambridge Press, p. 260.

Reproduced actual size by permission of the Massachusetts Historical Society.

MB (3) MHi MBC MWA NN DLC VCMc

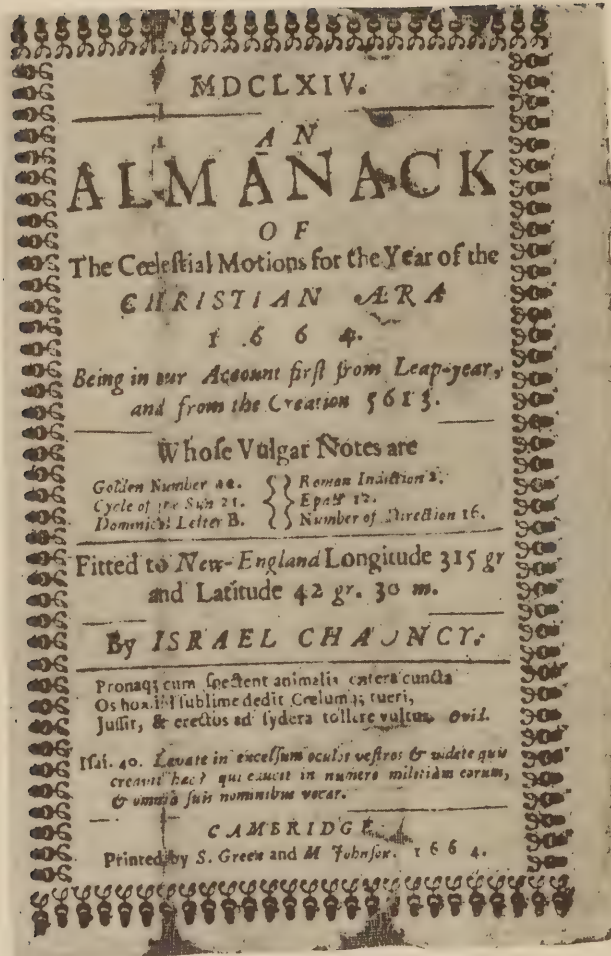


1664. RICHARD BAXTER. WEHKOMAONGANOO ASQUAM PEANTOGIG [Call to the unconverted]. Printed by Samuel Green and Marmaduke Johnson. Evans No. 84.

Small 8vo. 5½ in. high, 3½ in. wide. Title leaf [1-2], 3-27, [28]-blank, 29-128. A-H⁸.

Reproduced actual size from only known copy in Huntington Library, by permission. At end of text, p. 128: "Finitur, 1663. December 31." See Winship's *Cambridge Press*, pp. 243-244. This book was reprinted 16 mo. by Samuel Green in 1688. Evans No. 440.

CSmH



ALMANAC, 1664. By Israel Chauncy. Printed by Samuel Green and Marmaduke Johnson. Evans No. 87.

8 unnumbered pages. Size, 5½ in. high, 3½ in. wide. The only known copy lacks half of the last leaf. The title-page is reproduced actual size by permission of the American Antiquarian Society.

MWA

D I V I N E
C O N S O L A T I O N S
F O R
M O U R N E R S *in* S I O N :

Being an EXTRACT of certain Choyce EPISTLES
O F
D Y I N G M A R T Y R S

To each other, and to their Fellow-Prisoners for the
C A U S E O F C H R I S T,

In the Times of Cruell and Fiery Persecution.

Wherein is much Variety of suitable matter of Meditation
for all such who are burthened under the Pressure of
their Sins and Sorrows in these
E V I L T I M E S.

Matth. 5. 4. *Blessed are they that mourn : for they shall be comforted.*

Psal. 126. 5. *They that sow in tears, shall reap in joy.*

Ver. 6. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

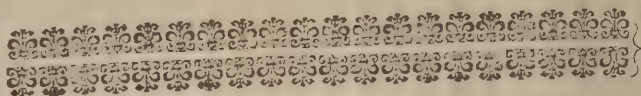
Printed in the Year 1664.

1664. DIVINE CONSOLATION

78 numbered pages, last page blank. Size, 7 in. high, 5½ in. wide, last page blank; also lacks page 73 +. The title-page is reproduced actual size from the original in the library of the American Antiquarian Society, by permission.

The absence of author's and printer's names, the place of origin, and that it is not listed by Evans, suggests a doubt as to whether this is a Cambridge imprint.

MWA



SEVERAL
LAVVS AND ORDERS
Made at Severall
GENERAL COURTS
In the Years 1661. 1662. 1664.

Printed and Published by Order of the General Court held at Boston
the 19th of October, 1664.

By EDWARD RAWSON Sec^y

OCTOBER 14. 1654.



It is Ordered, That the Keeper of the Prison for the time being, shall henceforth have the same liberty that the Marshall hath in all Civill Cafes; to take sufficient Bayle after Commitment, as the Marshall might before Commitment.

Keepers liberty
to take Baile.

MAY the 22^d, 1661.

The Court understanding there is much Inequality, in that divers are freed from those watches, whereof all do receive equal benefit; for an explanation of the Law concerning Constables Watches, Do Order, That the Magistrates, Deputies of this Court, for the time being, Elders of Churches, the Publick sworn Officers of the Country, with the Commission Officers in each Trained Band, be freed from all ordinary Watches and Wards of the Constables, and no other Persons; excepting such persons as shall have speciall and personal freedom, by Order of this Court, any former Order, Graunt or Custome notwithstanding.

Persons exemp-
ted from Con-
stables Watches

DECEMBER 31st 1661.

Upon Complaint of the great abuses that are daily committed by Retailers of Strong-waters, Rhums &c. both by the stillers thereof, and such as have it from
A foreign

1664. MASSACHUSETTS. SEVERAL LAVVS AND ORDERS, 1661, 1662, 1664. Evans No. 88.

Size 8 1/2 in. high, 5 1/2 in. wide. Reproduced in reduced form from original in library of Massachusetts Historical Society.

MWA

MHi

MS

A
D E F E N C E
OF THE
ANSWER and ARGUMENTS
OF THE
S Y N O D

Met at BOSTON in the Year 1862.

Concerning { The SUBJECT OF BAPTISM,
AND
{ CONSOCIATION OF CHURCHES.

Against the REPLY made thereto, by the Reverend
Mr. JOHN DAVENPORT, Pastor of the
Church at New-Haven, in his Treatise Entitled,
Another ESSAY for Investigation of the Truth, &c.

Together with

A N A N S W E R
TO THE
APOLOGETICAL PREFACE
Set before that ESSAY.

*By some of the ELDERS who were Members of the
SYNOD above-mentioned.*

1 Thess. 5. 21. Prove all things; hold fast that which is good.
1 Chron. 28. 8. Keep and seek for all the Commandments of the Lord your God; that ye
may possess this good Land, and leave it for an Inheritance for your Children after
you for ever.

C A M B R I D G E :

Printed by S. Green and M. Johnson for Hezekiah Usher
of Boston. 1 6 6 4.

1664. [RICHARD MATHER & JONATHAN MITCHEL.] A DEFENCE OF THE ANSWER. Evans No. 89.

76 leaves, last leaf blank. Size, 7 $\frac{1}{2}$ in. high, 5 $\frac{1}{16}$ in. wide. The first 46 pages are printed in nonpareil and the second portion in small pica. The *Defence* was written by Richard Mather in reply to John Davenport and the *Answer* by Jonathan Mitchel was in reply to Increase Mather. Other books relating to Baptism, see Evans Nos. 68 and 78. See Winship's *Cambridge Press*, p. 258, and Roden, p. 159. Reproduced from original in Library of Congress.

MWA MBAt MB (2) MBC MSaE MHi MH CtY CSmH NN NS
RPJCB DLC ICN VCMc BM *****

Three Choice and Profitable

S E R M O N S

Upon Severall TEXTS of SCRIPTURE;

V I Z.

7 E R. 30. 17. 7 O H N 14. 3. H E B. 8. 5.

By that Reverend Servant of Christ,

MR. JOHN NORTON

Late Teacher of the Church of Christ at Boston in N.E.

The First of them being the LAST SERMON which
he Preached at the Court of Election at Boston.

The Second was the LAST which he Preached on the
Lords-Day.

The Third was the LAST which he Preached on his
Weekly-Lecture-Day.

WHEREIN

(Beside many other excellent and seasonable Truths) is shewed,
the Lords Sovereignty over, and Care for his Church and People,
in order to both their Militant and Triumphant condition;
and their Fidelity and good affection towards himself.

2 Sam. 23. 1. Now these be the LAST words of David. David the son of Jesse said, and
the man who was raised up on high, the Anointed of the God of Jacob, and the sweet
Psalmist of Israel.

Deut. 31. 29. For I know, that after my death ye will utterly corrupt your selves, and turn aside
from the way which I have commanded you: and evil will beset you in the latter days, &c.

Ezra 3. 3. And they set the Altar upon his Bases; for fear was upon them, because of the
people of those Countries.

Zech. 1. 3. 6. Your fathers, where are they? and the Prophets, do they live for ever? but my
words, and my statutes which I commanded my servants the Prophets, did they not take
hold of your fathers? and they returned, and said, Like as the Lord of Hosts thought to
do unto us, according to our ways, and according to our doings, so hath he dealt with us.

C A M B R I D G E :

Printed by S.G. and M.I. for Hezekiah Usher of Boston. 1664.

1664. JOHN NORTON. THREE CHOICE AND PROFITABLE SERMONS. Evans
No. 90.

[58] p. Size, 6½ in. high, 4¼ in. wide. When the Reverend John Norton died, the congregation of the First Church of Boston, in honor of his memory, issued this book. See Winship's *Cambridge Press*, p. 261. Reproduced actual size by permission from copy in the Library of Congress.

MWA MB (2) MHi MH RPJCB NN CUY DLC CSmH *

32

39

A COPY OF THE LETTER

Returned by the
MINISTERS of NEW-ENGLAND
TO
MR. JOHN DURY
ABOUT HIS
PACIFICATION.

*Faithfully Translated out of the Original Manuscript written in
Latine, By the Reverend AUTHOR of the Three
former SERMONS.* John Norton

With some Considerations premised about that Subject,
necessary for these Times.

By a Lover of Truth and Peace.



Published in the Year 1664.
F3

1664. A COPY OF THE LETTER. Evans No. 91.

This book was issued with Norton's *Three Sermons*, Evans No. 90, and is usually found with it.

17 numbered pages and 3 blank. Size, 6 $\frac{1}{2}$ in. high, 5 $\frac{1}{4}$ in. wide. This reproduction, actual size, is from a copy in the New York Public Library and is shown by permission. It is a fine copy bound by F. Bedford in tan morocco, gilt. Signatures, F₃-H₄, Sig. H₄ blank. Brinley copy, No. 830.

As the *Three Sermons*, Evans No. 90, were printed by Green and Johnson, this *Copy* is attributed to the same printers.

MWA

MB

CSmH

RPJCB

DLC

NN

CtY

Q U Æ S T I O N E S.
I N
P H I L O S O P H I A

DISCUTIENDÆ, SUB
CAROLO CHAUNCÆO

SS. THEOL. BAC. PRÆSIDE COL. HARVARD.
CANTABRIGIÆ, NOV-ANGL.

IN COMITIIS PER INCEPTORES IN ARTIBUS,
DIE NONO SEPTILIS
M. DC. LXIV.



Quæ Antecedit ORATIO GRATULATORIA,

Isaaci Chauncæi.

-
- I. **U**trum Anima Rationalis sit ex materia.
Negat Respondens Johannes Bellinghamus.
- II. **U**trum Detur Idea omnium Entium in primo Ente.
Affirmat Resp. Nathaniel Chauncæus.
- III. **U**trum Detur Concursus per Modum Principii.
Affirmat Resp. Elnathan Chauncæus.
- IV. **U**trum Mundus potuerit creari ab Aeterno.
Negat Resp. Josephus Whitingus.
- V. **U**trum Decretum Dei tollat Libertatem Arbitrii.
Negat Resp. Caleb Watlous.

1664. HARVARD COLLEGE. QUAESTIONES (August 9). Evans No. 92.

Broadside, work size, 9 in. high, 5½ in. wide. Reproduced three-quarter size from original in the Harvard College Library and shown by permission.

MH

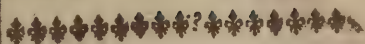
To the Reader.

Dark corners of the little world, and to give satisfaction to flustering spirits. His work needs not the purple of another's commendation to adorn it. But because O-Sime. not necessary, for it's true prerogative to travel without a pass port (I say) because some cauleth much to crave and to carrie a pisseles commendatory: know that the work is weighty, quick and spiritual: and if thine eye be single in viewing it, thou shalt find many precious souls-searching, soul-quickning, and soul-enthralling truths in it yea, be so warned and awakened, as that thou canst not but bless God for the work and matter, unless thou be possesed with a Dumb Devil.

To conclude, Christian Reader, take heed of unthankfulness. Spiritual mercies should have the quickest and fullest praises. Such is this work, thou feelest it not, thou contrabuted nothing to the birth of it: it's a pre-uring mercy. Thyself and others, of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased and growen deep. Let not the waters of the Sanctuary put out the fire of the Sanctuary. If there be no pisseles, there is no fire, if thy head be like a winters Sun full of light, and heart like a winters earth without fruit, fear lest thy light end in utter darkness, and the tree of knowledge, despite thee of the tree of life. The Lord grant that thou mayest find such benefit by this work, as that thy heart may be ravished with truth, and raised to praise God to purpose, and made to pray: Lord still send forth thy light and truth, that they may lead us. So prayes

Thine in Christ,
W. Greenhill.

AN



AN INTRODUCTION
to the Work.

THe knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods principles pulls down Satans false principles set up in mens heads, loved and believed with mens hearts, and defended by their tongues whilst strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spiritual Truths are either such as tend to enlarge the understanding, or such as may work chiefly upon the affections, I pass by (in this known age) the first of these and (being among a people whose hearts are hard enough) I being with the latter sort: For the understanding, although it may literally, yet it never sayingly entertains any truth, until the affections be therewith smitten and wrought upon.

I shal therefore here prosecute the unfolding of these Divine principles.

First, that there is one most glorious God.

Secondly that this God made all mankind at first in Adam, in a most glorious

1664. THOMAS SHEPARD. SINCERE CONVERT. Evans No. 93.

Size, 5 in. high, 2½ in. wide.

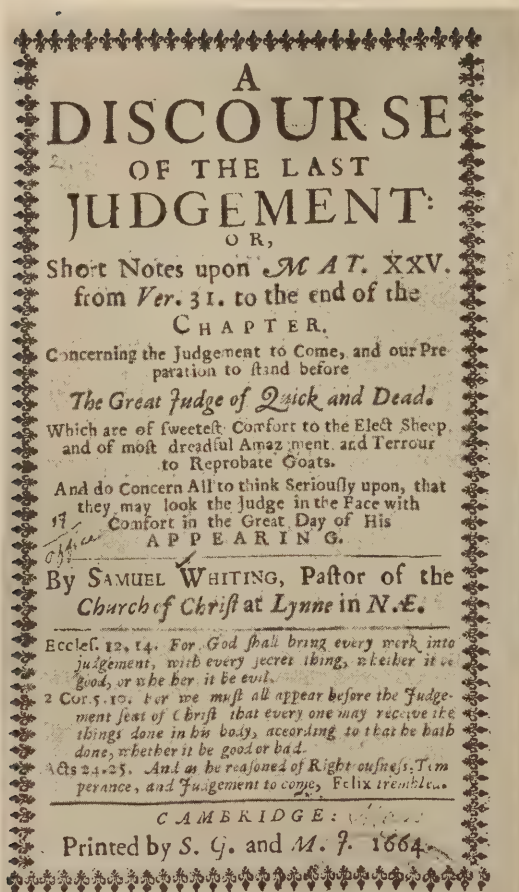
This incomplete book lacks the title-page, sigs. A², A³, pp. 9-12, 89-108, 153-156, 185-190. It is in the library of the American Antiquarian Society. Two pages are reproduced here, actual size, by permission. The origin of the place of printing is in doubt.

Isaiah Thomas in 1815 ascribed it to Samuel Green, and Winship in his *Check List* prepared by him for the Colonial Society of Massachusetts also places it as Green's.

Examination of earlier pieces does not reveal the same size Gothic type as shown on left-hand page. If it was brought over in 1638/9 with the original outfit, then it lay dormant for twenty-five years. It will be noticed that it is a comparatively new type alongside the small Roman type. The possibility remains that this font of type may have been imported prior to the recorded lot brought over by Marmaduke Johnson in 1665, for the ministers supporting the press were in constant touch with London and probably the printers were, too.

The whole of the right-hand page does not show any new type or ornaments and would by itself be readily declared a Cambridge printing. The head-band ornament was used on the title-page of *The Cause of God* and on the Harvard *Quaestiones*, both printed in 1663.

MWA



A DISCOURSE OF THE LAST JUDGEMENT, 1664. By Samuel Whiting.

Winship, in *The Cambridge Press*, p. 254, covers this important book. Printed by S. G. and M. J. Size, small 8vo. 5½ in. high, 3 in. wide.

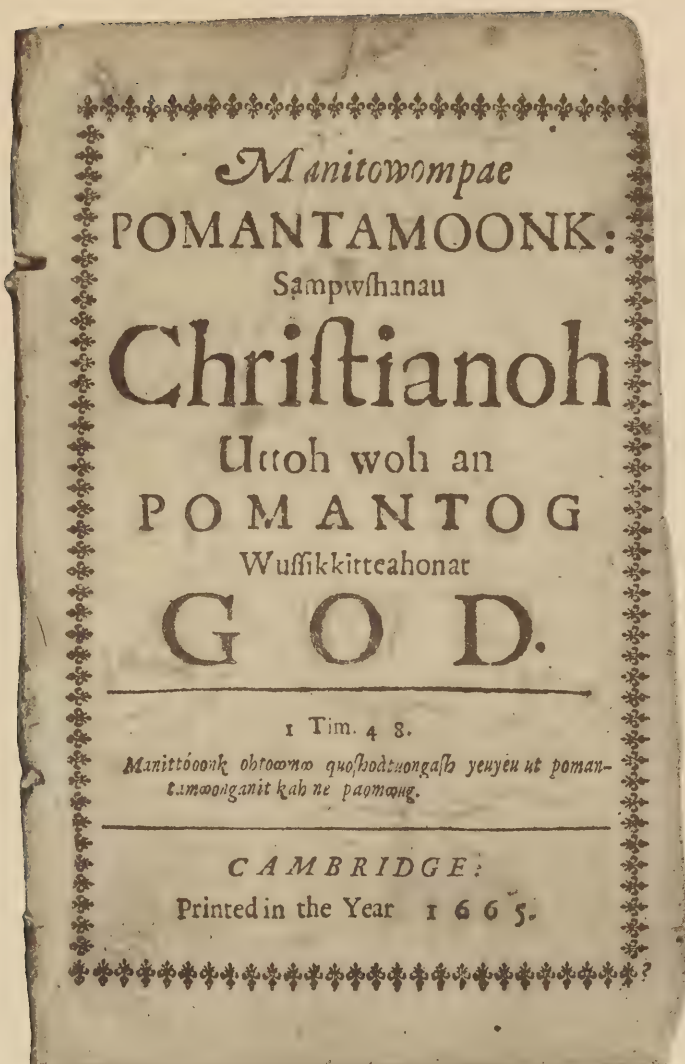
Title-page reproduced actual size by permission of the Library of Congress.

DLC

RPJCB

NN

CSmH



1665. LEWIS BAYLY. MANITOWOMPAE POMANTAMOONK [Practice of Piety]. Evans No. 95.

400 pp. Size, 5½ in. high, 3½ in. wide. Translated by John Eliot. See Pilling, *Bibliography of the Algonquian Languages*, pp. 170-171. Reproduced actual size from copy in the Massachusetts Historical Society library, by permission.

It will be noted that no printer's name appears on the title-page, but it may be safely attributed to either Johnson alone or in conjunction with Green.

Johnson was in Cambridge October 2, 1664. He went to London, returning in May, 1665, bringing a press and some type. If the composition of this 400-page book did not begin until June, there was time enough to finish it during 1665.

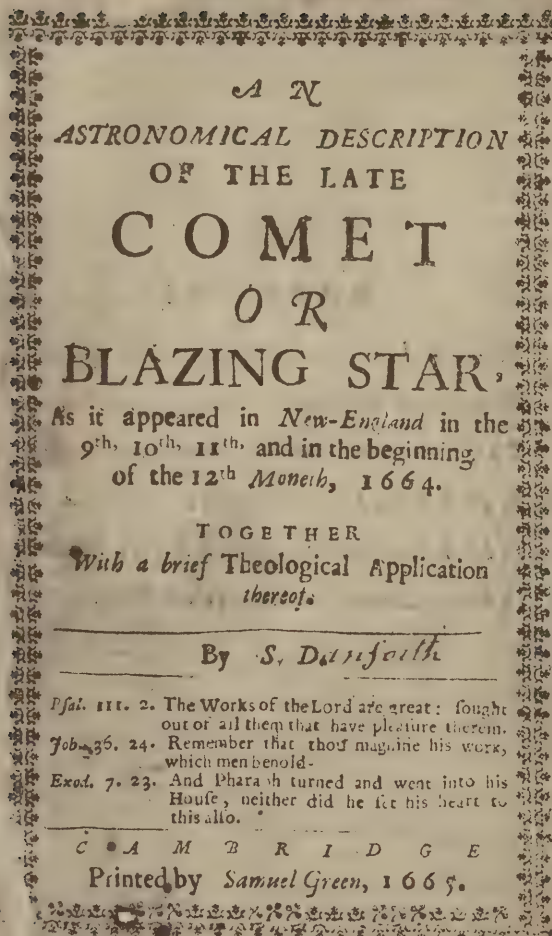
The title-page reproduced here does not seem to have been set with any *new* type that Johnson may have brought from London. The presswork was poor, as the border shows, but even poor printing could hardly produce from new type the effect of worn type. In the fourth line a large upper and lower case type is employed. This may well be part of the type Johnson picked up in London, for it is the first time it was used by either Green or Johnson. The ornamental border was used several times before.

MWA

MHi

CtY

Bod.



1665. ASTRONOMICAL DESCRIPTION. By Samuel Danforth. Printed by Samuel Green. Evans No. 99.

8 pp. 2 unnumbered pages, [1]-22 numbered. Size 5 $\frac{1}{2}$ in. high, 3 $\frac{1}{2}$ in. wide.

Reproduced actual size from original in the library of the Massachusetts Historical Society, by permission. The author of this almanac is not the Rev. Samuel Danforth who compiled the 1646 almanac. See Winship's *Cambridge Press*, p. 270. Note the odd assortment of ornaments in the foot of the border. The trefoil unit was used but once before and then in the *Lawes and Libertyes* title-page printed in 1648, Evans No. 28. See p. 31.

MHi

BM

A
D I R E C T I O N

F O R

A P U B L I C K P R O F E S S I O N

In the CHURCH ASSEMBLY, after private Examination
by the E L D E R S.

Which Direction is taken out of the Scripture, and Points unto
that Faith and Covenant contained in the Scripture.

Being the same for Substance which was propounded to, and
agreed upon by the Church of *Salem* at their beginning.
the sixth of the sixth Month, 1629.

*In the Preface to the Declaration of the Faith owned and pro-
fessed by the Congregationall Churches in England.*

The Genuine use of a Confession of Faith is, that under
the same Form of Words they express the substance of the same
common Salvation or unity of their Faith. Accordingly it is
to be looked upon as a fit means, whereby to express that their
Common Faith and Salvation, and not to be made use of as an
imposition upon any.

A

W

1665? [JOHN HIGGINSON]. A DIRECTION FOR A PUBLIC PROFESSION.
Evans No. 100.

There is no author's name, printer's name or date on this booklet. In the handwriting of Gov. John Winthrop, Jr., the copy in the library of the Massachusetts Historical Society is marked "The author is Mr. John Higginson Pastor of ye church of Salem." A clue to the date 1665 is found on p. 17 of Felt's *Did the First Church of Salem originally have a Confession of Faith* It was printed by Green, since he was the only printer in the Colonies. [Marmaduke Johnson returned to Cambridge in May, 1665, so if the quotation is correct, this booklet was printed during the prior months.] This information is found in Dr. S. A. Green's remarks at May, 1896 meeting of the Massachusetts Historical Society.

6 pp., 1-2 unnumbered, 3-6. Size, 6½ in. high, 4 in. wide.

Reproduced actual size from copy in the Harvard College Library, by permission.

MH

MHi

*

4

Communion of Churches :
OR,
The Divine Management of *Gospel-Churches*
by the Ordinance of
COUNCILS,
Constituted in Order according to the
SCRIPTURES.
AS ALSO,
The Way of bringing all Christian
Parishes to be particular Reforming
Congregationall Churches :
Humbly Proposed,
As a Way which hath so much Light from the
Scriptures of Truth, as that it may lawfully be
Submitted unto by all ; and may, by the blessing
of the Lord, be a Means of Uniting those two
Holy and Eminent PARTIES,
The *Presbyterians* and the *Congregationals.*
AS ALSO
To Prepare for the hoped-for Resurrection of the
Churches ; and to Propose a way to bring all
Christian Nations unto an Unity of the
Faith and Order of the Gospel.

Written by *John Eliot*, Teacher of
Roxbury in *N. E.*

Psal. 1. 10 *That ye may try the things that are excellent.*
1 John 4. 1. *Try the Spirits.*

Cambridge : Printed by *Marmaduke Johnson*. 1665.

COMMUNION OF CHURCHES. By John Eliot, 1665. Printed by Marmaduke Johnson. Evans No. 101.

20 leaves, 1 p. t., 1-38 numbered. Size, 6 $\frac{1}{2}$ in. high, 4 $\frac{7}{16}$ in. wide. This reproduction actual size is of the title-page of a fine copy in the New York Public Library. The other original copy is in the Huntington Library, which is described in the Church catalogue, Vol. III, p. 1341. The size of this copy is given at 6 $\frac{3}{16}$ in. by 4 $\frac{7}{16}$ in. See Winship's *Cambridge Press*, p. 275.

There is nothing on this title-page to indicate any new type brought from London in May, 1665, by Johnson. In fact, it appears to be worn type, but still may have belonged to Johnson himself. There is, however, on the reverse of title-page a preface with a headband made up of sixteen ornaments of a sort not used up to this time and which may have been brought from London. If Johnson purchased his own house in Feb. 1665/6, and the date of this *Communion* is 1665, it is obvious that the printing was done in either one or the other College buildings.

The ornaments referred to are plainly perceptible in the picture, the ink having come through the paper.

NN

CSMH

QUÆSTIONES
I N
PHILCSOPHIA
DISCUTIENDÆ, SUB
CAROLO CHAUNCÆO
SS. THEOL. BAC. PRÆSIDE COL. HARVARD.
CANTABRIGIÆ, NOV-ANGL.

IN COMITIIS PER INCEPTORES IN ARTIBUS;
DIE OCTAVO SEXTILIS
M. DC. LXV.

I. Utrum Deus pœnias peccata necessitate natura.

Affirmat Respondens Solomon Stoddardus.

Ora, quæ sapit alta nimis, Sapientia primæ.
Quæque Gigantis ausibus astra petis;
Qui velut Icarus assumptis, tolleris, alis
In Cœlum, similem non æ vitando casum.
Disce Φρόνῆν & σὺσφορὴν. — NON subdere fati
Concipe nos ausos, nec voluisse Deum:
Iustus ut ai punire malos natura requirit,
Peccatum pugnat cum bonitate Dei.
Abhis I hic clama miser, & mirare videndū
Peccatis salves posse tot esse reos.

II. AN ulla substantia creata sit immaterialis.

Negat Respondens Moses Fiskus.

Naturam Anglicam, minusque hæc lege teneri;
Iudice quis sensu vel ratione putes?
Verum est quod carnem nec habet, neque spiritus ossa,
Materiam quam tu Spiritibusque dabis?
Quatuor ex causis effectum exister e coustat,
Alius non purus esse creata patet.
Materialia tamen sunt hæc immaterialia,
Quæ sine materia, materiata tamen.

1665. HARVARD COLLEGE. QUÆSTIONES (August 8). Evans No. 102.

Broadside, work size, 9½ in. high, 5½ in. wide.

Reproduced three-quarter size from original in the Harvard College Library, by permission.

MH



SEVERAL
LAVVS and ORDERS

Made at the

GENERAL COURTS

IN

May 3. August 1. & October 11. 1665.

Printed and Published by Order of the General Court held at Boston
the 11th of October, 1665.

By Edward Rawson Secy.

MAY the 3. 1665.

THere being a seeming contradiction between the *Laws tit. Fornication*,
pag. 33. and title *Punishment*, pag. 67. This Court doth Declare,
That the former referring to a particular Crime, a shameful Sin,
much increasing amongst us, to the great dishonour of God, and
our Profession of his Holy Name, the punishment of that Sin shall be as is
prescribed in the said Law, Any thing that may seem to restrain or limit the
same, contained in the other Law *tit. Punishment*, notwithstanding. And in
case any person legally convicted of that or any other shameful and vicious
Crime, be a Freeman, It shall be in the liberty and power of the Court that
hath the proper cognizance thereof, besides any other Penalty or Punishment,
to adde Disfranchisement thereto.

Addition to
the Law of
Fornication.

*Verus 9 June
Adm 2 June 1665
m 25 65*

THis Court understanding that several Gentlemen Merchants Strangers, in the
beginning of every year frequently coming into these parts, and bringing great
store of English and other Goods of all sorts to great value, and usually making
up their Markets to their great advantage before the Sixth Moneth, when the
Rates, or Orders for the Collecting of them, by Law is to issue out, (not without a
considerable disadvantage to the Merchants and Shop keepers, Residents and Inha-
bitants of this Colony, who have borne the heat of the day, and are fair to be at all
the Charge for supporting of the Government) and the said Merchants Strangers
taking the chief of the benefit of the Trade, and make their escapes without any
payment

Order for Ra-
ting Strangers:
Or,
Order for Al-
dissness on
Strangers.

A

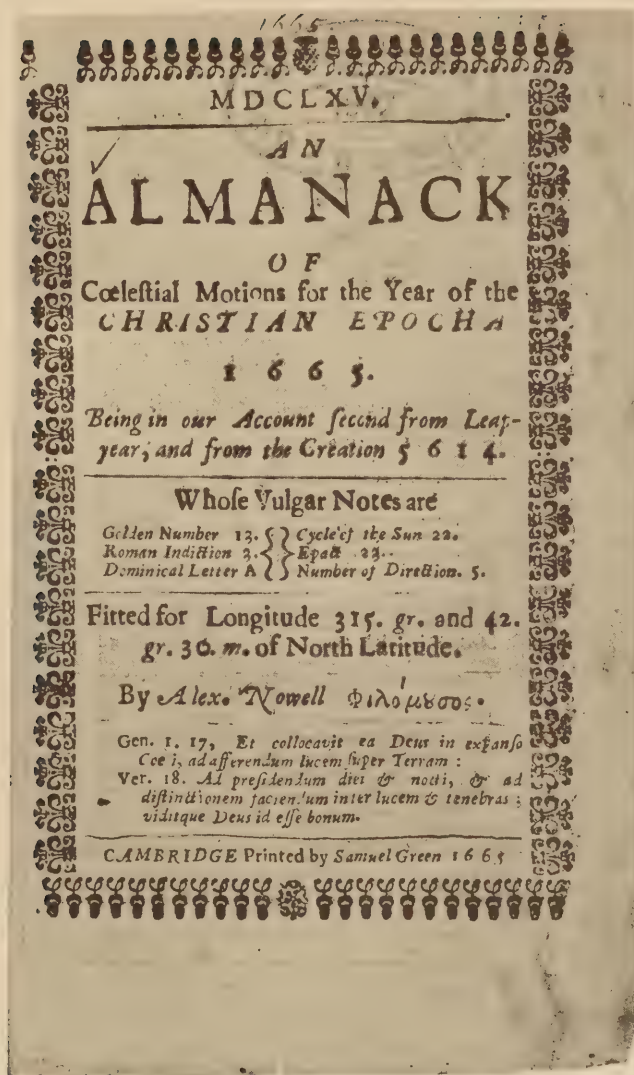
payment

1665. MASSACHUSETTS. SEVERAL LAVVS. May 3, August 18, October 11.
Evans No. 103.

Size, 9 in. high, 5 1/2 in. wide. No title, text pp. 1-3 [1]. Reproduced in reduced size from
original in American Antiquarian Society.

MHL

MWA



ALMANAC. By Alexander Nowell, 1665. Printed by Samuel Green. Evans No. 104.

Reproduced actual size from original in the Library of Congress.
Size, 5½ in. high, 3½ in. wide. 16 unnumbered pages.

DLC



A Few Notes About Type

The types in common use in 1800 and prior are noted below in the sizes by which they were known and by their side, their equivalent sizes in modern type.

Great Primer	18 point	Long Primer	10 point
Columbian	16 point	Bourgeois	9 point
English	14 point	Brevier	8 point
Pica	12 point	Minion	7 point
Small pica	11 point	Nonpareil	6 point

Besides these there were three smaller sizes, diamond, pearl and agate, but no type smaller than brevier was used by the Daye press (up to 1663).

Except as otherwise noted no other sizes of type were used in any of the later imprints (up to 1663).

In the 1640 *Bay Psalm Book* title-page may be found 10, 12, and 14 point Roman, and 8, 10, 11, and 12 point Italic, and 36 point caps (no lower case in this size). The body of the book was set in English or 14 point with the smaller sizes employed here and there either by design or accident, and the initial letters were in approximately 30 point. The first use of Hebrew type is found in the preface and in Psalm 119.

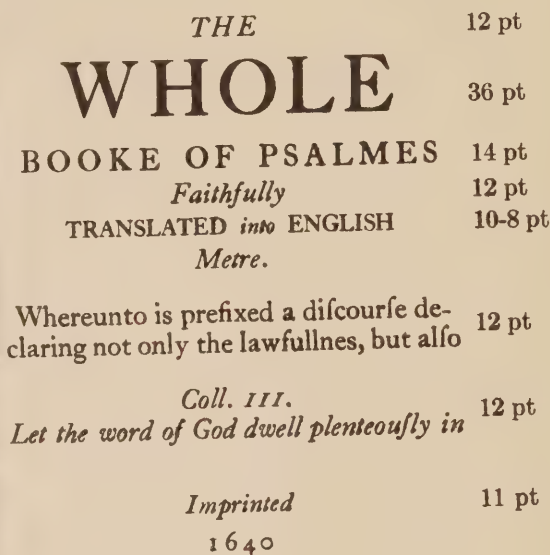
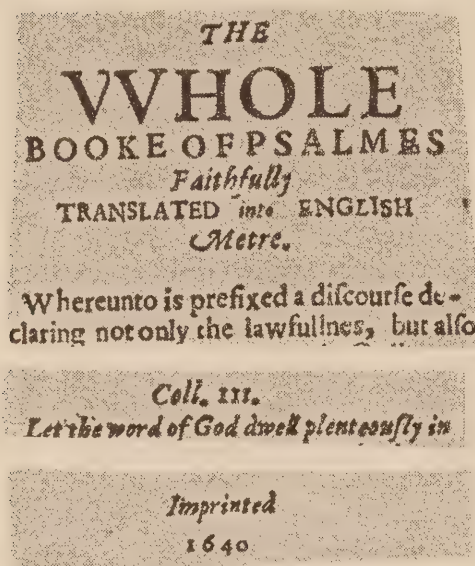
The following three paragraphs were kindly furnished by Rabbi Charles S. Freedman, Director, B'nai B'rith Hillel Foundation at Boston University:

"The meanings of the three Hebrew words given on page 3, the Preface to the Bay Psalm Book, are as given there in lines 4 and 5. The first Hebrew word at the extreme left of the fourth line has its explanation given after the colon; the second Hebrew word on the fourth line is followed by its meaning after the hyphen, viz., 'Hymns'; the Hebrew word on the left of the fifth line is followed by its meaning after the colon, viz., 'spirituall songs'. The text should be transliterated, beginning with the middle of line 3 and continuing until the end of the sentence on line 5, as follows: ' . . . some being called by himself mizmorim; psalms, some t'hillim — Hymns, some shirim; spirituall songs.'

"Hebrew, like other Semitic languages, does not have any vowels in its alphabet. The vocalization which is used occasionally was an artificial device invented by the Massoretes to guarantee the correct reading of the Hebrew Scriptures which were entirely written in consonants. Before the time of the Massoretes, three of the consonants were given double duty, acting not only as consonants but also as pure long vowels, the most important vowels in a particular word. The systematized vocalization of the consonantal text developed by the Massoretes probably goes back to the sixth and seventh centuries of the current era. Even today the Hebrew Scriptures are still hand lettered in the Scroll of the Law without any vowels. Printed editions of the Hebrew Scriptures do contain the Massoretic vowels. Modern Hebrew in newspapers, books, etc., is generally printed without vowels. Poetry is generally printed with vowels since

poetry would be more difficult to read because of the tendency of poets to use archaic language and highly stylized structure.

"In answer to your question as to the inclusion of the printed vowels, may I refer you to a very excellent article on 'Typography' in the Jewish Encyclopedia, Volume XIII, pages 295-335 incl., especially page 332 which has an illustration taken from Theodore L. DeVinne's 'Modern Methods of Book Composition', New York, 1904. The illustration is of a type case of Hebrew. Visually, one can see that the vowel signs are separate characters. In composing they are added to the appropriate consonants."



The body of the Psalms is set in 14 point. Below are two lines from Psalm 18 set in modern type. The smaller size is 9 point.

I L'e dearely love thee, Lord, my strength.
The Lord is my rock, and my towre,

To the chiefe Mufician, a *psalme* of Daud,

The first use of Greek is in the heading of the Harvard College theses of 1643. It is $\sigma\upsilon\nu\ \Theta\epsilon\omega$ (with divine assistance), the equivalent of our D. V. In other theses Latin is used to express a similar meaning: aspirante numine, favente numine, favente Deo, annuente Deo. Greek is also used in the two 1653 theses. It is fairly safe to assume there was but one font of Greek in the Daye equipment.

Those who laid out the style for the compositors, or the type-setters themselves, had some source for their knowledge, and it is plain to trace in their work elements that appeared in well-styled European books. The first instance is found

at the end of the *Bay Psalm Book* preface which forms an inverted pyramid. Again in this same form is the ending of Psalm 72 and also in the errata.

The inverted pyramid may be seen in the Harvard theses and in many of the title-pages.

More evidence of some study by the printer is in the initial letter T in *A Declaration of Former Passages*, 1645, where a rather small capital is placed in a large space. This is easily accounted for.

Before the invention of printing when all books were made by hand and when they could be read only by the educated classes, it was the custom to illuminate the initials. There existed a guild of illuminators trained to design and color book decorations and parchments. These artists were not themselves an educated class, and not understanding Latin, in which language many books were printed, a small initial letter was placed in an ample space for the illuminator's guide and work. The practice of printing such letters persisted long after the guild of illuminators passed.

The bibliophiles of that day judged and prized books not alone for their literary merit, but also by their artistic composition. When books were first set by type, there was still a longing for illumination, and many notable type-printed books were handsomely decorated and colored. The multiplication of books with the advent of the printing press soon restricted the use of hand decoration.

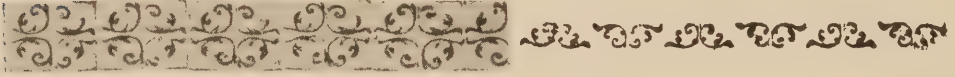
In the page of *The First Book of Moses*, 1655, feeling that the small initial W seemed a bit lost, the printer filled the void with an ornamental box or frame, greatly to the attractiveness of the page. Type-founders today sell such ornaments.

In John Wilson's *A Copy of Verses*, 1658, is a large initial T filling the whole space, a distinct improvement in style, and a pattern which obtains to this day. The whole page has character, and here for the first time a type not used before is employed for *Mr. Joseph Brisco*, which is the equivalent of our present 42 point Caslon Oldstyle.

An interesting and rather eccentric use of the ornamental initials in the two theses of 1653. The balance which is so evidently intended, by the inverted pyramid and the two diamond-shaped clusters of ornaments, is thrown off by the first letter of the top line. There is evidence of much thought and care in the composing of the Harvard papers — the theses and quaestiones — and some of them could scarcely be improved. In 1663 the printers, realizing their ornaments could not make perfect corners, hit upon the expedient of using one of the moon symbols. This is seen in the almanac of that year. And also they felt that type without display did not reach their goal, so they began early to letter-space their capital letters, and in the 1663 title-page, "*A Discourse about Civil Government*," they went the limit and overdid what they hoped to accomplish — in the word *Discourse*.

Ornaments

1640. There were two sizes of ornaments of the same motif in the *Bay Psalm Book* and seemingly not used in later compositions. The smaller of the two was used in the headings of the five books into which the Psalms were divided.



The *Stephen Daye Book label* shows two ornaments not found in other Cambridge reprints up to 1663. It is still an open question as to whether this label was printed in Massachusetts.



The first use of astronomical symbols is shown in the 1646 almanac. As the size of the several almanacs is the same there was probably but one size of these small symbols. In the 1647 almanac there are phases of the moon shown, and these are repeated in several later almanacs for borders.



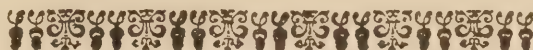
The first ornament to be used since the *Bay Psalm Book* is on the title-page of *Lawes and Liberties*, 1648, a square box of small trefoil surrounding a full moon, or is it a sun?, suggestive of the pictorial pun used by the English printer, John Day, *Arise for it is Day*?



In the 1649 almanac is a highly conventionalized form of lily, a favorite ornament, for it is repeated many times in later imprints. In the 1650 almanac it is combined with the acorn.



In 1652 is shown a finely composed title — *The Summe of Certain Sermons*, with a pleasing arrangement of the lily and acorn. This is the best composed and best printed item to this date, and today would be considered admirable.



In the *Psalms* of 1651 another very small ornament appears, and it occurs in several imprints, especially in the *Quaestiones*.



In 1655 *The First Book of Moses* a smaller form of lily appears, together with three ornaments already used, and this small unit surrounds the title-page of *Spiritual Milk*, 1656.



The stock of ornaments in the Daye press consisted, therefore, of but ten sorts. From 1646 to 1663 inclusive only six different ornaments were used, and it must be admitted that our first printers designed with ingenuity a variety of borders with scant material.

More Notes About Type and Ornaments

Since writing about the type used by the Cambridge Press during the first twenty-three years two more years have been covered, and an opportunity has been afforded to add to and review those notes.

The first item, *Sincere Convert*, 1664, p. 111, is still of questionable origin. Up to the supposed date of issuance no kind of the type used was in the printing shop. They had so few sorts that it is most unlikely that they held it without some effort to display it somewhere. In this page of Gothic type two forms of the letter r are used, the regular r and the ragged r. From *The Printer's Grammar*, London, 1787, p. 112, we quote: "... Black Letter as of many Sorts as a Common Fount of Roman; save that the first had two different r's, one of which is called the ragged r and is particularly used after letters that round off behind, whether they be capitals or Lower-case Sorts. Thus they are properly put after the following

Capitals, viz. B D G O P V W, and after these Lower-case letters, viz. b d h o p and w.

“ . . . the Germans have a ragged r which they call the *round* r; but which in modelizing their letters to the present shape they have castrated, by depriving it of its comely tail. But that they do not know the proper application of that letter, may be gathered from their using it in very close lines, instead of common r’s, thereby to gain the room of a thin Hair-space. Which observation we have made on purpose to assist those who delight to exercise themselves in their painful study which attends writing *De Origine rerum*.”

It may be safely assumed that our early printers took no delight in exercising themselves in such obscure phases of type-setting. Trifles making for perfection was not a creed with them. They must have been more concerned in earning their bread and butter along easier lines.

In 1665 there is an interesting urn ornament first used in a legal document (Evans 103). This type ornament was seized upon with avidity, regardless of appropriateness. It is found in several pages of Morton’s *Memoriall*, and in Dyer’s *Christs Famous Sayings*, and in other books printed after 1665.

In the top and bottom of the border surrounding the title-page of Nowell’s *Almanac* for 1665 (Evans 104), there are two odd florets, quite new up to this time.

Appendix

*A list of twenty libraries with their holdings of
Cambridge imprints, the titles of which are
printed in abbreviated form, 1638–1692.*

	<i>Page</i>
American Antiquarian Society	109
Boston Athenæum	111
Boston Public Library	111
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John Carter Brown Library	117
Library of Congress	117
Massachusetts Archives	119
Massachusetts Historical Society	119
Massachusetts State Library	121
Newberry Library	121
New York Public Library	121
Tracy W. McGregor Library, University of Virginia .	122
William L. Clements Library	123
Yale University Library	123

AMERICAN ANTIQUARIAN SOCIETY, WORCESTER, MASS.

Evans No. Date

4	1640	The Whole Booke of Psalmes.
. .	1642	Stephen Daye: Book Label.
25	1649	Platform of Church Discipline.
. .	1654	Thomas Shepard: Short Catechism.
43	1656	T[homas] S[hepard]: Almanack.
44	1657	S[amuel] B[radstreet]: Almanack.
47	1657	Richard Mather: Farewell Exhortation.
56	1659	John Norton: Heart of N- England Rent.
60	1660	Massachusetts: The Book of General Lawes.
64	1661	[John Eliot] New Testament in Indian Language. Has both title-pages, the English being tipped in.
67	1661	James Noyes: A Short Catechism.
68	1662	[Jonathan Mitchel]: Propositions Concerning Baptism.
69	1662	Nathaniel Chauncy: Almanack.
72-73	1663	[John Eliot]: The Holy Bible. Mamusse.
76	1663	Israel Chauncy: Almanack.
78	1663	John Davenport: Another Essay for Investigation.
79	1663	[John Davenport]: Discourse about Civil Government.
80	1663	John Higginson: The Cause of God. [Election Sermon].
81	1663	Massachusetts: Several Lawes . . . made 1661, 1662, 1663.
82	1663	Thomas Shepard: Church-Membership of Children.
83	1664	John Allin: Animadversions. . . .
87	1664	Israel Chauncy: Almanack.
. .	1664	Divine Consolation for Mourners in Zion.
88	1664	Massachusetts: Several Lawes.
89	1664	[Richard Mather & Jonathan Mitchel]: A Defence . . . of the Synod.
90	1664	John Norton: Three Choice and Profitable Sermons.
91	1664	A Copy of the Letter . . . to Mr. John Drury.
93	1664	Thomas Shepard: Sincere Convert.
. .	(?)	John Horne: [Brief Instructions].
95	1665	Lewis Bayly: Manitowompae [Practice of Piety].
96	1665	The Psalms. (Possibly printed in England).
103	1665	Massachusetts: Several Laws.
104	1665	Alexander Nowell: Almanack.
106	1666	John Eliot: The Indian Grammar Begun.
107	1666	Josiah Flint: Almanack.
109	1666	Massachusetts: Several Laws.
112	1666	Michael Wigglesworth: Day of Doom.
113	1667	Samuel Brackenbury: Almanack.
116	1668	Precepts for Christian Practice.
119	1668	Guy de Brez: The Rise of the Anabaptists.
121	1668	Joseph Dudley: Almanack.
124	1668	Massachusetts: Several Laws.
125	1668	Massachusetts: Several Laws.
130	1668	Thomas Shepard: Wine for Gospel Wantons.
132	1668	T[homas] V[incent]: God's Terrible Voice.
135	1669	J[oseph] B[rown]: Almanack.
139	1669	Heneage Finch: True and Exact Narration. . . .
144	1669	Nathaniel Morton: New Englands Memoriall.
150	1670	[Increase Mather]: Life and Death of Richard Mather.
151	1670	Samuel Mather: A Testimony from the Scriptures.

154	1670	J[ohn] R[ichardson]: Almanack.
156	1670	William Stoughton: New-Englands True Interest.
157	1670	Thomas Walley: Balm in Gilead.
160	1671	Samuel Danforth: A Brief Recognition. . . .
162	1671	Eleazar Mather: A Serious Exhortation.
163	1671	Jonathan Mitchel: Nehemiah on the Wall. . . .
164	1671	D[aniel] R[ussell]: Almanack.
165	1672	John Allin: Spouse of Christ.
167	1672	James Fitch: Peace the End of the Perfect.
168	1672	Massachusetts: The General Laws. . . .
169	1672	Massachusetts: Several Laws, May.
172	1672	Jeremiah Shepard: Ephemeris.
175	1673	N[ehemiah] H[obart]. Almanack.
177	1673	Massachusetts: Several Laws, October, 1672.
179	1673	Increase Mather: Wo to Drunkards.
180	1673	Urian Oakes: New England Pleaded With.
181	1673	J[ohn] O[xenbridge]: New-England Freeman Warned.
182	1673	Thomas Shepard: Eye-Salve.
184	1673	Samuel Willard: Useful Instructions. . . .
...	1674	John Cotton (H.C. 1678): Book Label.
186	1674	Samuel Danforth: The Cry of Sodom.
187	1674	James Fitch: An Holy Connexion.
190	1674	Massachusetts: Several Laws, May.
193	1674	Joshua Moodey: Souldiery Spiritualized.
195	1674	Urian Oakes: The Unconquerable All-Conquering.
197	1674	Samuel Torrey: Exhortation unto Reformation.
198	1675	J[ohn] Foster: Almanack.
200	1675	Massachusetts: General Laws. Cambridge. . . .
...	1675	Massachusetts: Several Laws, May.
202	1675	Massachusetts: Several Laws, October-November.
203	[1674]	Massachusetts: Laws and Ordinances.
204	1675	Massachusetts: Several Laws, February 21, 1675/6.
207	1675	Increase Mather: Discourse Concerning . . . Baptisme.
208	1675	Increase Mather: First Principles . . . Concerning Baptism.
219	1676	Massachusetts: Several Laws, May 3.
223	1676	J[ohn] S[herman]: Almanack.
226	1676	Thomas Wheeler: Thankfull Remembrance . . .
...	1677	William Brattle (H.C. 1680): Book Label.
235	1677	Massachusetts: Several Laws & Orders, May.
241	1677	J[ohn] S[herman]: Almanack.
...	1677	John Wilson: A Seasonable Watchword.
...	1678	Joseph Eliot (H.C. 1681): Book Label.
255	1678	Increase Mather: Pray for the Rising Generation.
265	1679	J[ohn] D[anforth]: Almanack.
...	1680	Edward Thompson (H.C. 1684): Book Label.
314	1682	William Brattle: An Ephemeris or Almanack.
325	1682	Urian Oakes: Seasonable Discourse.
383	1685	Lewis Bayly: Manitowompae.
385	1685	John Eliot: Mamusse Up-Biblum God.
399	1685	W[illiam] Williams: Cambridge Ephemeris.
...	1685	William Payne (H.C. 1689): Book Label.
404	1686	S[amuel] D[anforth]: The New England Almanack . . .
...	1687	John Hancock (H.C. 1689): Book Label.
...	1687	John Hancock (H.C. 1689): Book Label.

...	1687	John Hancock (H.C. 1689): Book Label.
...	1688	Samuel Thompson: Book Label.
497	1689	John Eliot and Grindal Rawson: Sampwutteaahae.
512	1690	[John Holwell]: Holwell's Predictions.
...	1690	Nicholas Lapide (H.C. 1690): Book Label.
550	1691	John Cotton: Nashauanittue.
578	1691	John Tulley: Almanack.
624	1692	Cotton Mather: Ornaments for the Daughter of Zion.
630	1692	John Tulley: Almanack.

BOSTON ATHENAEUM, 10½ BEACON ST., BOSTON

60	1660	Massachusetts: The Book of General Laws.
72-73	1663	[John Eliot]: The Holy Bible, Mamusse.
79	1663	[John Davenport]: A Discourse about Civil Government.
80	1663	John Higginson: The Cause of God.
89	1664	Mather, Richard, & Mitchel, Jonathan: A Defence of the Answer.
151	1670?	Mather, Samuel: A Testimony from the Scripture against idolatry.
168	1672*	Massachusetts: The General Laws and Liberties.
169	1672*	Massachusetts: Several Laws, 15 May.
177	1672*	Massachusetts: Several laws, 8 October, 1672; 7 May, 15 October, 1672/3.
178	1673*	Massachusetts: Orders, 6 January, 1673.
190	1674*	Massachusetts: Several laws, 27 May, 1674.
191	1674*	Massachusetts: Several laws, 7 October, 1674.
201	1675*	Massachusetts: Several laws, 12 May, 1675.
202	1675*	Massachusetts: Several laws, 13 October, 1675; 3 November, 1675.
203	1675*	Massachusetts: Laws & ordinances of warre.
204	1675*	Massachusetts: Several laws, 21 February, 1675/6.
205	1675*	Massachusetts: At a council, 30 August, 1675.
207	1675	Increase Mather: Discourse Concerning . . . Baptisme.
208	1675	Increase Mather: First Principles . . . Concerning Baptism.
219	1676*	Massachusetts: Several laws, 3 May, 1676.
234	1677*	Massachusetts: At a council, 9 April, 1677.
235	1677*	Massachusetts: Several laws, 23 May, 1677.
385	1685	John Eliot: Mamusse Up-Biblum God.
497	1689	(Shepard, Thomas) John Eliot and Grindal Rawson: Sampwutteaahae.
550	1691	Cotton, John: Nashauanittue.

* Part of the contents of the Boston Athenæum copy of 1672 Massachusetts Bay Colony Laws, formerly owned by Elisha Hutchinson, which was reproduced in facsimile by William H. Whitmore, *The Colonial Laws of Massachusetts*, reprinted from the edition of 1672 with supplements through 1686 (Boston: 1887)

BOSTON PUBLIC LIBRARY, BOSTON, MASS.

4	1640	The Whole Booke of Psalmes.
45	1657	John Fisk: The Watering of the Olive Plant.
47	1657	Richard Mather: Farewell Exhortation.
61	1661	Massachusetts: The humble petition. (Probably printed in London.)
68	1662	[Jonathan Mitchel]: Propositions Concerning Baptism.
72-73	1663	[John Eliot]: The Holy Bible. Mamusse.
78	1663	[John Davenport]: Another Essay for Investigation.
79	1663	[John Davenport]: Discourse about Civil Government.
80	1663	John Higginson: The Cause of God. [Election Sermon.]
82	1663	Thomas Shepard: Church-Membership of Children.
83	1664	John Allin: Animadversions upon the Antisynodalia.
89	1664	[Richard Mather & Jonathan Mitchel]: A Defence . . . of the Synod.
90	1664	John Norton: Three Choice and Profitable Sermons.
91	1664	A copy of the letter . . .

113	1667	Samuel Brackenbury: Almanack.
121	1668	Joseph Dudley: Almanack.
135	1669	J[oseph] B[rown]: Almanack.
137	1669	John Davenport: Gods Call. . . .
144	1669	Nathaniel Morton: New Englands Memoriall.
146	1669	Thomas Walley: Balm in Gilead.
150	1670	[Increase Mather]: Life and Death of Richard Mather.
151	1670	Samuel Mather: A Testimony from the Scripture. . . .
154	1670	J[ohn] R[ichardson]: Almanack.
156	1670	William Stoughton: New-Englands True Interest.
159	1671	Platform of Church-Discipline [Synod of 1648].
160	1671	Samuel Danforth: A Brief Recognition. . . .
162	1671	Eleazar Mather: A Serious Exhortation.
163	1671	Jonathan Mitchel: Nehemiah on the Wall. . . .
164	1671	D[aniel] R[ussell]: Almanack.
168	1672	Massachusetts: The General Laws. . . .
169	1672	Massachusetts: Several Laws and Orders.
171	1672	New Plymouth: The Book of the General Laws.
173	1673	Connecticut: The Book of the General Laws.
175	1673	N[ehemiah] H[obart]: Almanack.
177	1673	Massachusetts: Several Laws and Orders.
178	1673	Massachusetts: Orders Made at a General Court.
179	1673	Increase Mather: Wo to Drunkards.
180	1673	Urian Oakes: New England Pleaded With.
182	1673	Thomas Shepard: Eye-Salve.
185	1674	Samuel Arnold: David Serving His Generation.
186	1674	Samuel Danforth: The Cry of Sodom.
187	1674	James Fitch: An Holy Connexion.
190	1674	Massachusetts: Several Laws, May.
192	1674	Increase Mather: The Day of Trouble.
193	1674	Joshua Moodey: Souldiery Spiritualized.
195	1674	Urian Oakes: The Unconquerable All-Conquering.
196	1674	J. S. (John Sherman or Jeremiah Shepard): Almanack.
197	1674	Samuel Torrey: Exhortation unto Reformation.
198	1675	J[ohn] Foster: Almanack.
201	1675	Massachusetts: Several Laws, May.
202	1675	Massachusetts: Several Laws, October.
203	1675	Massachusetts: Laws and Ordinances.
204	1676	Massachusetts: Several Laws, Feb. 21, 1675/6.
207	1675	Increase Mather: Discourse Concerning . . . Baptisme.
208	1675	Increase Mather: First Principles . . . Concerning Baptisme.
219	1676	Massachusetts: Several Laws, May 3.
230	1677	Samuel Hooker: Righteousness rained from heaven.
235	1677	Massachusetts: Several Laws & Orders, May.
240	1677	Urian Oakes: An Elegie upon Thomas Shepard.
255	1678	Increase Mather: Pray for the Rising Generation.
265	1679	J[ohn] D[anforth] Almanack.
276	1679	John Richardson: Necessity of Souldiery.
...	1680	Massachusetts: Several Laws, 4th to 16th March.
325	1682	Urian Oakes: Seasonable Discourse.
332	1682	[Mary Rowlandson]: The Sovereignty Corrected and Amended.
383	1685	Lewis Bayly: Manitowompae.
385	1685	John Eliot: Mamusse Up-Biblum God.
440	1688	Richard Baxter: Wehkomaonganoo.

- 578 1691 John Tulley: Almanack.
 624 1692 Cotton Mather: Ornaments for the Daughter of Zion.
 630 1692 John Tulley: Almanack.

BROWN UNIVERSITY LIBRARY, PROVIDENCE, RHODE ISLAND

- 49 1658 The Psalmes (Probably printed at Cambridge, England).
 72-73 1663 [John Eliot]: The Holy Bible. Mamusse.
 240 1677 Urian Oakes: An Elegie upon Thomas Shepard.

CONGREGATIONAL LIBRARY, 14 BEACON ST., BOSTON

- 47 1657 Richard Mather: Farewell Exhortation.
 58 1660 [John Eliot]: Christiane. Covenanting Confession.
 83 1664 John Allin: Animadversions upon the Antisynodalia.
 89 1664 [Richard Mather & Jonathan Mitchel]: A Defence . . . of the Synod.
 150 1670 [Increase Mather]: Life and Death of Richard Mather.
 179 1673 Increase Mather: Wo to Drunkards.
 182 1673 Thomas Shepard: Eye-Salve.
 207 1675 Increase Mather: Discourse Concerning. . . Baptisme.
 208 1675 Increase Mather: First Principles . . . Concerning Baptism.
 385 1685 John Eliot: Mamusse Up-Biblum God.

ESSEX INSTITUTE, SALEM, MASS.

- 79 1663 John Davenport. A Discourse about Civil Government . . .
 80 1663 John Higginson. The Cause of God and His People . . .
 89 1664 [Richard Mather & Jonathan Mitchel]: A Defence . . . of the Synod.
 144 1669 Nathaniel Morton. New-England's memorial . . .
 162 1671 Eleazar Mather: A Serious Exhortation.
 179 1673 Increase Mather. Wo to Drunkards . . .
 226 1676 Thomas Wheeler. A thankfull remembrance of God's mercy . . .

HARVARD COLLEGE LIBRARY, CAMBRIDGE, MASS.

- 4 1640 The Whole Booke of Psalmes.
 41 1655 Harvard Col.: Quaestiones.
 . . . 1656 Harvard Col.: Quaestiones.
 47 1657 Richard Mather: Farewell Exhortation.
 . . . 1659 Harvard Col.: Quaestiones (August 9).
 59 1660 Harvard Col.: Quaestiones (August 14).
 64 1661 [John Eliot]: New Testament. (Indian Language).
 72-73 1663 [John Eliot]: The Holy Bible. Mamusse.
 . . . 1663 Harvard Col.: Quaestiones (August 11).
 76 1663 Israel Chauncy: Almanack . . .
 78 1663 John Davenport: Another Essay . . .
 79 1663 [John Davenport]: Discourse about Civil Government.
 80 1663 John Higginson: the Cause of God . . .
 82 1663 Thomas Shepard: the Church-Membership . . .
 89 1664 Richard Mather: A Defence . . .
 90-91 1664 John Norton: Three Choice . . .
 92 1664 Harvard Col.: Quaestiones (August 9).
 100 1665? [John Higginson]: Direction for a Public . . .
 102 1665 Harvard College: Quaestiones, August 8.
 106 1666 John Eliot: The Indian Grammar Begun.
 108 1666 Harvard Col.: Quaestiones.
 123 1668 Harvard Col.: Quaestiones.
 130 1688 Thomas Shepard: Wine for Gospel Wantons.
 132 1667/8 T[homas] V[incent]: God's Terrible Voice.

...	1668?	Massachusetts (Colony) General court, 1668: At a General court . . .
139	1668	Thomas Shepard: Wine for Gospel Wantons.
140	1669	Harvard Col.: Quaestiones (August 10).
144	1669	Nathaniel Morton: New Englands Memoriall.
150	1670	[Increase Mather]: Life and Death of Richard Mather.
151	1670	Samuel Mather: A Testimony . . .
155	1670	William Stoughton: New-Englands True Interests.
156	1670	The same (Another issue).
159	1671	Platform of Church-Discipline . . .
160	1671	Samuel Danforth: A Brief Recognition . . .
162	1671	Eleazar Mather: A Serious Exhortation.
163	1671	Jonathan Mitchel: Nehemiah on the Wall. . . .
165	1672	John Allen: Spouse of Christ . . .
167	1672	James Fitch: Peace the End . . .
168	1672	Massachusetts: The General Laws.
179	1673	Increase Mather: Wo to Drunkards.
180	1673	Urian Oakes: New England Pleaded With.
182	1673	Thomas Shepard: Eye-Salve.
184	1673	Samuel Willard: Useful Instructions. . . .
...	1673	Harvard Col.: Quaestio.
185	1674	Samuel Arnold: David Serving . . .
186	1674	Samuel Danforth: The Cry of Sodom.
187	1674	James Fitch: An Holy Connexion . . .
189	1674	Harvard Col.: Quaestiones (August 11).
190	1674	Massachusetts: Several Laws, May.
193	1674	Joshua Moodey: Souldiery Spiritualized.
195	1674	Urian Oakes: The Unconquerable . . .
197	1674	Samuel Torrey: Exhortation . . .
199	1675	Harvard Col.: Quaestiones (August 6).
207	1675	Increase Mather: Discourse Concerning . . . Baptisme.
208	1675	Increase Mather: First Principles . . . Concerning Baptism.
213	1676	Harvard Col.: Quaestiones (August 8).
227	1676	Samuel Willard: Heart Garrisoned.
...	1677	John Leverett: Book Label.
243	1677	John Wilson: A Seasonable Watchword.
248	1678	Harvard Col.: Quaestiones.
270	1679	Harvard Col.: Quaestiones (August 12).
276	1679	John Richardson: Necessity of Soldiering.
285	1680	Harvard Col.: Quaestiones (August 10).
303	1681	Harvard Col.: Quaestiones (August 9).
...	1682	Harvard Col.: Catalogus.
315	1682	Harvard Col.: Quaestiones.
325	1682	Urian Oakes: Seasonable Discourse.
343	1682	Harvard Col.: Catalogus.
361	1684	Harvard Col.: Quaestiones (August 8).
383	1685	Lewis Bayly: Manitowompae.
385	1685	John Eliot: Mamusse Up-Biblum God.
399	1685	W[illiam] Williams: . . . Cambridge Ephemeris.
406	1686	Harvard Col.: Quaestiones (July 7).
...	1687	John Hancock (H.C. 1689): Book Label.
428	1687	Harvard Col.: Theses.
...	1687	Harvard Col.: Quaestiones (July 6)
443	1688	Harvard Col.: Quaestiones (July 4).
...	1687-8	Nehemiah Walter: An Elegiack Verse.

470	1689	Harvard Col.: Theses (September 11).
...	1689	Harvard Col.: Quaestiones . . .
511	1690	Harvard Col.: Quaestiones.
...	1690	Nicholas Lynde: Book Label.
...	1691	Harvard Col.: Theses (July 1).
...	1691	John Tully: Almanack . . .
596	1692	Harvard Col.: Quaestiones (July 6).
624	1692	Cotton Mather: Ornaments for the Daughters of Zion.
630	1692	John Tully: Almanack . . .

HARVARD LAW SCHOOL LIBRARY, CAMBRIDGE, MASS.

60	1660	Massachusetts: The Book of General Lawes.
81	1663	Massachusetts: Several Lawes . . . made 1661, 1662, 1663.
103	1665	Massachusetts: Several Laws, May, August, October.
109	1666	Massachusetts: Several Laws, May, October.
124	1668	Massachusetts: Several Laws, April.
125	1668	Massachusetts: Several Laws, October.
142	1669	Massachusetts: Several Laws, May 19.
168	1672	Massachusetts: The General Laws. . . .
169	1672	Massachusetts: Several Laws, May 15.
171	1672	New Plymouth: The Book of the General Laws.
173	1673	Connecticut: The Book of the General Laws.
177	1673	Massachusetts: Several Laws, Oct., 1672; May and Oct., 1673.
190	1674	Massachusetts: Several Laws, May 27.
191	1674	Massachusetts: Several Laws, October 7.
202	1675	Massachusetts: Several Laws, Oct. 13, Nov. 3.
203	1675	Massachusetts: Laws and Ordinances.
204	1675	Massachusetts: Several Laws, Feb. 21.
219	1676	Massachusetts: Several Laws, May 3.
235	1677	Massachusetts: Several Laws & Orders, May 23.
397	1685	New Plymouth: Book of General Laws.

HISTORICAL SOCIETY OF PENNSYLVANIA LIBRARY, PHILADELPHIA

60	1660	Massachusetts: The Book of General Lawes.
72-73	1663	[John Eliot]: The Indian Bible.
200	1675	Massachusetts: General Laws. Cambridge. . . .
...	1675	Massachusetts: Several Lavvs, May.

HUNTINGTON LIBRARY, SAN MARINO, CALIFORNIA

4	1640	The Whole Booke of Psalmes.
17	1645	John Winthrop: Declaration of Former Passages.
18	1646	Samuel Danforth: Almanack.
21	1647	Samuel Danforth: Almanack.
23	1648	Samuel Danforth: Almanack.
25	1649	Platform of Church Discipline.
28	1648	Massachusetts: The Book of the General Lawes.
32	1650	Urian Oakes: Almanack.
35	1652	Richard Mather: The Summe of Certain Sermons.
40	1655	Charles Chauncy: God's Mercy.
47	1657	Richard Mather: Farewell Exhortation.
48	1658	John Wilson: A Copy of Verses.
56	1659	John Norton: Heart of N-England Rent.
60	1660	Massachusetts: The Book of General Lawes.
64	1661	[John Eliot] New Testament.
68	1662	[Jonathan Mitchel]: Propositions Concerning . . . Baptism.

72	1663	[John Eliot] The Holy Bible. Mamusse.
73	1663	[John Eliot] Mamusse wunneetupanatamwe.
78	1663	John Davenport: Another Essay [variation in title-p. and collation (see Bull. 3)].
80	1663	John Higginson: The Cause of God. [Election Sermon.]
84	1664	Richard Baxter: Wehkomaonganoo Asquam Peantogig.
89	1664	[Richard Mather & Jonathan Mitchel]: A Defence . . . of the Synod.
90	1664	John Norton: Three Choice and Profitable Sermons.
91	1664	A Copy of the Letter . . .
94	1664	Samuel Whiting: A Discourse of the Last Judgment.
...	1664	John Eliot: Bible, O. T. Psalms [see Bull. 3].
96	1665	The Psalms (probably printed in England).
101	1665	John Eliot: Communion of Churches.
119	1668	Guy de Bres: The Rise . . . of the Anabaptists.
128	1668	Philip Pain: Daily Meditations.
137	1669	John Davenport: Gods Call. . . .
144	1669	Nathaniel Morton: New-Englands Memoriall.
146	1669	Thomas Walley: Balm [CSmH. collates 3 p. l., [3]-20 p.].
150	1670	Increase Mather: Life and Death.
151	1670	Samuel Mather: A Testimony from the Scripture. . . .
156	1670	William Stoughton: New-Englands True Interest.
159	1671	Platform of Church-Discipline [Synod of 1648].
160	1671	Samuel Danforth: A Brief Recognition. . . .
162	1671	Eleazar Mather: A Serious Exhortation. [CSmH collates 4 p. l., 31 p.].
163	1671	Jonathan Mitchel: Nehemiah on the Wall. . . .
165	1672	John Allin: Spouse of Christ.
165(a)	1672	William Dyer: Christs Famous Titles [see Bull. 3].
167	1672	James Fitch: Peace the End of the Perfect.
168	1672	Massachusetts: The General Laws. . . .
169	1672	Massachusetts: Several Laws, May.
177	1673	Massachusetts: Several Laws, October, 1672.
180	1673	Urian Oakes: New-England Pleaded With.
181	1673	J[ohn] O[xenbridge]: New-England Freeman Warned.
182	1673	Thomas Shepard: Eye-Salve.
183	1673	Samuel Wakeman: Young Man's Legacy.
184	1673	Samuel Willard: Useful Instructions.
185	1674	Samuel Arnold: David Serving.
187	1674	James Fitch: An Holy Connexion.
190	1674	Massachusetts: Several Laws, May. [CSmH collates 11 [i.e., 13]-15 p.]
192	1674	Increase Mather: The Day of Trouble.
193	1674	Joshua Moodey: Souldiery Spiritualized.
195	1674	Urian Oakes: The Unconquerable All-Conquering.
207	1675	Increase Mather: Discourse Concerning . . . Baptisme.
208	1675	Increase Mather: First Principles . . . Concerning . . . Baptisme.
230	1677	Samuel Hooker: Righteousness Rained.
243	1677	John Wilson: A Seasonable Watchword. [CSmH collates: 2 p. l. 10 p.]
255	1678	Increase Mather: Pray for the Rising Generation.
330(a)	1682	Joseph Rowlandson: The Possibility. [See Bull. 3.]
332(a)	1682	[Mary Rowlandson]: The Sovereignty . . . The Second Ed.
334(a)	1682	Westminster Assembly: Shorter Catechism. [See Bull. 3.]
385	1685	John Eliot: Mamusse Wunneetupanatamwe.
414(a)	1686	Increase Mather: A Brief Discourse.
567	1691	Cotton Mather: Things to be Look'd For.
578	1691	John Tulley: Almanack.

JOHN CARTER BROWN LIBRARY, PROVIDENCE, RHODE ISLAND

4	1640	The Whole Booke of Psalmes.
17	1645	John Winthrop: Declaration of Former Passages.
25	1649	Platform of Church Discipline.
56	1659	John Norton: Heart of N-England Rent.
64	1661	[John Eliot]: New Testament. (Indian Language).
68	1662	[Jonathan Mitchel]: Propositions Concerning Baptism.
...	1663	[John Eliot]: [The Old Testament in Indian.]
79	1663	John Davenport: Discourse about Civil Government.
80	1663	John Higginson: The Cause of God.
82	1663	Thomas Shepard: Church-Membership of Children.
89	1664	[Richard Mather & Jonathan Mitchel]: A Defence . . . of the Synod.
90	1664	John Norton: Three Choice and Profitable Sermons.
91	1664	A Copy of the Letter: To Mr. John Drury.
94	1664	Samuel Whiting: A Discourse of the Last Judgment.
106	1666	John Eliot: The Indian Grammar Begun.
111	1666	Samuel Whiting: Abraham's Humble Intercession.
130	1668	Thomas Shepard: Wine for Gospel Wantons.
144	1669	Nathaniel Morton: New Englands Memoriall.
150	1670	[Increase Mather]: Life and Death of Richard Mather.
160	1671	Samuel Danforth: A Brief Recognition. . . .
162	1671	Eleazar Mather: A Serious Exhortation.
163	1671	Jonathan Mitchel: Nehemiah on the Wall. . . .
167	1672	James Fitch: Peace the End of the Perfect.
168	1672	Massachusetts: The General Laws. . . .
169	1672	Massachusetts: Several Laws, May.
171	1672	New Plymouth: The Book of the General Laws.
177	1673	Massachusetts: Several Laws, October, 1672.
179	1673	Increase Mather: Wo to Drunkards.
180	1673	Urian Oakes: New England Pleaded With.
192	1674	Increase Mather: The Day of Trouble.
195	1674	Urian Oakes: The Unconquerable. . . .
197	1674	Samuel Torrey: Exhortation unto Reformation.
200	1675	Massachusetts: General Laws. Cambridge. . . .
207	1675	Increase Mather: Discourse Concerning . . . Baptisme.
208	1675	Increase Mather: First Principles . . . Concerning Baptism.
226	1676	Thomas Wheeler: Thankefull Remembrance . . .
243	1677	John Wilson: A Seasonable Watchword.
383	1685	Lewis Bayly: Manitowompae.
385	1685	John Eliot: Mamusse Up-Biblum God.
385a	1685	Same: Without dedication leaf in English.
497	1689	John Eliot and Grindal Rawson: Sampwutteahae.
550	1691	John Cotton: Nashauanittue.
567	1691	Cotton Mather: Things to be Look'd For.
624	1692	Cotton Mather: Ornaments for the Daughters of Zion.

LIBRARY OF CONGRESS, WASHINGTON, D. C.

35	1652	Richard Mather: The Summe of Certain Sermons.
47	1657	Richard Mather: Farewell Exhortation.
54	1659	Zechariah Brigden: Almanack.
57	1660	Samuel Cheever: Almanack.
69	1662	Nathaniel Chauncy: Almanack.
72	1663	John Eliot: The Holy Bible. Mamusse.

76	1663	Israel Chauncy: Almanack.
79	1663	John Davenport: Discourse about Civil Government.
80	1663	John Higginson: The Cause of God.
82	1663	Thomas Shepard: Church-Membership of Children.
83	1664	John Allin: Animadversions upon the Antisynodalia.
89	1664	Richard Mather & Jonathan Mitchel: A Defence . . . of the Synod.
90	1664	John Norton: Three Choice and Profitable Sermons.
91	1664	Richard Mather: A Copy of the Letter.
94	1664	Samuel Whiting: A Discourse of the Last Judgment.
104	1665	Alexander Nowell: Almanack.
111	1666	Samuel Whiting: Abraham's Humble Intercession.
119	1668	Guy de Brez: The Rise of the Anabaptists.
143	1669	Increase Mather: The Mystery of Israel's Salvation.
144	1669	Nathaniel Morton: New-Englands Memoriall.
146	1669	Thomas Walley: Balm in Gilead.
150	1670	Increase Mather: Life and Death of Mr. Richard Mather.
151	1670	Samuel Mather: A Testimony from the Scripture.
156	1670	William Stoughton: New-England's True Interest.
157	1670	Thomas Walley: Balm in Gilead.
159	1671	Platform of Church Discipline [Synod of 1648].
162	1671	Eleazar Mather: A Serious Exhortation.
163	1671	Jonathan Mitchel: Nehemiah on the Wall.
164	1671	Daniel Russell: Almanack.
168	1672	Massachusetts: The General Laws.
169	[1672]	Massachusetts: Several Laws.
174	1673	John Dod: Old Mr. Dod's Sayings.
177	[1673]	Massachusetts: Several Laws, October, 1672.
179	1673	Increase Mather: Wo to Drunkards.
180	1673	Urian Oakes: New-England Pleaded With.
182	1673	Thomas Shepard: Eye-Salve.
184	1673	Samuel Willard: Useful Instructions.
190	[1674]	Massachusetts: Several Laws, May.
192	1674	Increase Mather: The Day of Trouble.
193	1674	Joshua Moodey: Souldiery Spiritualized.
195	1674	Urian Oakes: The Unconquerable . . . Souldier.
197	1674	Samuel Torrey: Exhortation unto Reformation.
201	[1675]	Massachusetts: Several Laws, May.
202	1675	Massachusetts: Several Laws, October-November.
203	[1675]	Massachusetts: Laws and Ordinances.
...	[1675]	Massachusetts: Severall Lawes and Ordinances.
207	1675	Increase Mather: Discourse Concerning . . . Baptisme.
208	1675	Increase Mather: First Principles . . . Concerning Baptism.
226	1676	Thomas Wheeler: Thankfull Remembrance.
227	1676	Samuel Willard: Heart Garrisoned.
243	1677	John Wilson: A Seasonable Watchword.
276	1679	John Richardson: The Necessity. . . .
314	1682	William Brattle: An Ephemeris or Almanack.
325	1682	Urian Oakes: Seasonable Discourse.
383	1685	Lewis Bayly: Manitowompae . . . (pp. 23 and 24 only).
385	1685	John Eliot: Mamusse Up-Biblum God.
497	1689	Thomas Shepard: Sampwutteahae.
550	1691	John Cotton: Nashauanittue.
578	1691	John Tulley: Almanack.
630	1692	John Tulley: Almanack.

MASSACHUSETTS ARCHIVES, STATE HOUSE, BOSTON

115	1667	Massachusetts: Boston, August 9th.
...	1668?	Massachusetts: Whereas the Lawes.
149	1670	At a Council, Sept. 8.
176	1673	Boston, March 22, 1672/3.
...	1690	Massachusetts: At the General Court, Dec. 10.
554	1691	Massachusetts: At a General Court, Dec. 22.

MASSACHUSETTS HISTORICAL SOCIETY, BOSTON

12	1643	Harvard Col.: Theses.
17	1645	John Winthrop: Declaration of Former Passages.
22	1647	Harvard Col.: Theses.
35	1652	Richard Mather: The Summe of Certain Sermons.
48	1658	John Wilson: A Copy of Verses.
56	1659	John Norton: Heart of N-England Rent.
60	1660	Massachusetts: The Book of General Laws.
63	1660	John Norton: A Brief Catechisme.
68	1662	[Jonathan Mitchel]: Propositions Concerning Baptism.
...	1662?	John Oxenbridge: Seasonable Proposition. (Probably printed in London.)
72-73	1663	[John Eliot]: The Holy Bible. Mamusse.
78	1663	John Davenport: Another Essay for Investigation.
79	1663	[John Davenport]: Discourse about Civil Government.
80	1663	John Higginson: The Cause of God. [Election Sermon].
81	1663	Massachusetts: Several Lawes.
82	1663	Thomas Shepard: Church-Membership of Children.
83	1664	John Allin: Animadversions upon the Antisynodalia.
88	1664	Massachusetts: Several Lawes.
89	1664	[Richard Mather & Jonathan Mitchel]: A Defence . . . of the Synod.
90	1664	John Norton: Three Choice and Profitable Sermons.
95	1665	Lewis Bayly: Maniowompae [Practice of Piety].
99	1665	S[amuel] D[anforth]: Astronomical Description.
100	1665?	[John Higginson]: Direction for a Public Profession.
112	1666	Michael Wigglesworth: Day of Doom.
113	1667	Samuel Brackenbury: Almanack.
119	1668	Guy de Brez: The Rise of the Anabaptists.
126	1668-9	Massachusetts: To the Elders and Ministers.
131	1668	Tydings from Rome. . . .
137	1669	John Davenport: Gods Call. . . .
144	1669	Nathaniel Morton: New Englands Memoriall.
146	1669	Thomas Walley: Balm in Gilead.
148	1670	Harvard Col.: Theses.
150	1670	[Increase Mather]: Life and Death of Richard Mather.
151	1670	Samuel Mather: A Testimony from the Scripture. . . .
153	1670	Philip Pain: Daily Meditations.
154	1670	J[ohn] R[ichardson]: Almanack.
155	1670	William Stoughton: New-Englands True Interest.
156	1670	William Stoughton: New-Englands True Interest.
157	1670	Thomas Walley: Balm in Gilead.
159	1671	Platform of Church-Discipline [Synod of 1648].
160	1671	Samuel Danforth: A Brief Recognition . . .
162	1671	Eleazar Mather: A Serious Exhortation.
163	1671	Jonathan Mitchel: Nehemiah on the Wall. . . .
167	1672	James Fitch: Peace the End . . .

168	1672	Massachusetts: The General Laws. . . .
169	1672	Massachusetts: Several Laws, May.
171	1672	New Plymouth: The Book of the General Laws.
173	1673	Connecticut: The Book of the General Laws.
177	1673	Massachusetts: Several Laws, October, 1672.
179	1673	Increase Mather: Wo to Drunkards.
180	1673	Urian Oakes: New England Pleaded With.
181	1673	J[ohn] O[xenbridge]: New-England Freemen Warned.
182	1673	Thomas Shepard: Eye-Salve.
...	1673	Walter Craddock: Mount Zion. . . .
185	1674	Samuel Arnold: David Serving His Generation.
187	1674	James Fitch: An Holy Connexion.
191	1674	Massachusetts: Several Laws, October.
...	1674	Narration of the Most Terrible Tempest in Holland.
195	1674	Urian Oakes: The Unconquerable All-Conquering.
196	1674	J. S. (John Sherman or Jeremiah Shepard): Almanack.
197	1674	Samuel Torrey: Exhortation unto Reformation.
...	1675	Massachusetts: At a Council, June 25 [Fast Day Proclamation].
...	1675	Massachusetts: At a Council, September 17 [Fast Day Proclamation].
207	1675	Increase Mather: Discourse Concerning . . . Baptisme.
208	1675	Increase Mather: First Principles . . . Concerning Baptism.
...	1676	A Funeral Elegy upon John Winthrop.
216	1676	Massachusetts: At a Council at Charlestown.
...	1676	Benjamin Thompson: Funeral Tribute.
240	1677	Urian Oakes: An Elegie upon Thomas Shepard.
243	1677	John Wilson: A Seasonable Watchword.
252	1678	Massachusetts: At a General Court, May 8.
...	1678	Massachusetts: At a Council, August 22.
265	1679	J[ohn] D[anforth]: Almanack.
314	1682	William Brattle: An Ephemeris or Almanack.
331	1682	[Mary Rowlandson]: The Sovereignty. . . . (Probably printed in Boston.)
...	1683	Advertisement March 6, 1683.
376	1684	N[oadiah] R[ussell]: Cambridge Ephemeris.
383	1685	Lewis Bayly: Maniowompae.
385	1685	John Eliot: Mamusse Up-Biblum God.
...	1685	William Payne (H.C. 1689): Book Label.
397	1685	New Plymouth: Book of General Laws.
399	1685	W[illiam] Williams: Cambridge Ephemeris.
404	1685	S[amuel] D[anforth]: The New England Almanack. . . .
404	1686	S[amuel] D[anforth]: The New England Almanack. . . . (both impressions) See Winship, <i>The Cambridge Press</i> , p. 358.
436	1687	[William Williams?]: Cambridge Ephemeris.
440	1688	Richard Baxter: Wehkomaonganoo.
497	1689	John Eliot and Grindal Rawson: Sampwutteahae.
...	1689	The Shorter Catechism Agreed upon by the Reverend Assembly of Divines at Westminster.
		Cambridge, Printed and Sold by Samuel Green, 1689.
544	1690	H[enry] Newman: Non Cessant.
554	1691	Massachusetts: At a General Court, Dec. 22.
578	1691	John Tulley: Almanack.
...	1691	John Tulley: Almanack.
630	1692	John Tulley: Almanack.

MASSACHUSETTS STATE LIBRARY, STATE HOUSE, BOSTON

60	1660	Massachusetts: The Book of the General Lavves and Libertyes.
88	1664	Massachusetts: Several Lavves and Orders, 1661, 1662, 1664.
168	1672	Massachusetts: The General Laws and Liberties, rev. and reprinted.
169	1672	Massachusetts: Several Laws and Orders, May.
177	1672/3	Massachusetts: Several Laws and Orders, Oct. 1672, May and Oct. 1673.
182	1673	Thomas Shepard: Eye-Salve.
190	1674	Massachusetts: Several Laws and Orders, May.
...	1675	Massachusetts: Several Lavvs and Orders, May.
202	1675	Massachusetts: Several Laws and Orders, Oct. and Nov.
...	1675	The General Laws . . . rev. and reprinted.
219	1676	Massachusetts: Several Laws and Orders, May.
235	1677	Massachusetts: Several Lavvs & Orders, May.

NEWBERRY LIBRARY, CHICAGO, ILL.

64	1661	John Eliot: The New Testament.
72-73	1663	John Eliot: The Holy Bible.
89	1664	[Richard Mather]: A Defence.
144	1669	Nathaniel Morton: New-Englands Memoriall.
255	1678	Increase Mather: Pray for the Rising Generation.
385	1685	John Eliot: Mamusse Up-Biblum God.

NEW YORK PUBLIC LIBRARY

4	1640	The Whole Booke of Psalmes.
17	1645	John Winthrop: Declaration of Former Passages.
25	1649	Platform of Church Discipline.
27	1649	Samuel Danforth: Almanack.
33	1651	Psalmes.
40	1655	Charles Chauncy: God's Mercy.
42	1656	John Cotton: Spiritual Milk for Boston Babes.
45	1657	John Fisk: The Watering of the Olive Plant.
52	1658	Abraham Peirson: Some Helps for the Indians (Stanton).
56	1659	John Norton: Heart of N-England Rent.
60	1660	Massachusetts: The Book of General Lawes.
63	1660	John Norton: A Brief Catechisme.
64	1661	[John Eliot]: New Testament. (Indian Language.)
72-73	1663	[John Eliot]: The Holy Bible. Mamusse. 3 copies.
77	1663	[Seaborn Cotton]: A Brief Summe of the Cheif Articles. . . .
78	1663	John Davenport: Another Essay for Investigation.
80	1663	John Higginson: The Cause of God. [Election Sermon].
82	1663	Thomas Shepard: Church-Membership of Children.
83	1664	John Allin: Animadversions upon the Antisynodalia.
89	1664	[Richard Mather & Jonathan Mitchel]: A Defence . . . of the Synod.
90	1664	John Norton: Three Choice and Profitable Sermons.
91	1664	In NYPL copy of No. 90. A Copy of The Letter.
94	1664	Samuel Whiting: A Discourse of the Last Judgement.
96	1665	The Psalms. (Probably printed in England at an earlier date than that suggested by Evans.) (2 copies.)
101	1665	John Eliot: Communion of Churches.
106	1666	John Eliot: The Indian Grammar Begun.
141	1669	Massachusetts: At a Council, March 10, 1668 [69].
144	1669	Nathaniel Morton: New Englands Memoriall.
150	1670	[Increase Mather]: Life and Death of Richard Mather.
151	1670	Samuel Mather: A Testimony from the Scripture. . . .

152	1670	John Oxenbridge: A Quickening Word.
156	1670	William Stoughton: New-Englands True Interest.
157	1670	Thomas Walley: Balm in Gilead.
159	1671	Platform of Church-Discipline [Synod of 1648].
160	1671	Samuel Danforth: A Brief Recognition. . . .
161	1671	[John Eliot] Indian Dialogues.
162	1671	Eleazar Mather: A Serious Exhortation.
163	1671	Jonathan Mitchel: Nehemiah on the Wall. . . .
167	1672	James Fitch: Peace the End of the Perfect.
168	1672	Massachusetts: The General Laws. . . .
169	1672	Massachusetts: Several Laws, May.
177	1673	Massachusetts: Several Laws, October, 1672.
180	1673	Urian Oakes: New England Pleaded With.
182	1673	Thomas Shepard: Eye-Salve.
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*Faults which have escaped
through oversight you may amend
as you find them obvious.*

These corrections should be placed on the errata page, p. 125
Cambridge Press Title-pages 1640-1665.



*Errors which are recognized and corrected
should render a book more valuable.*

July 1954.

Mr. Thomas W. Streeter of Morristown, New Jersey, explains that the text on pages 28 and 29 is erroneous. To correct it he has suggested the following: "The title-page shown above [page 28] is from an original of the first issue in the John Carter Brown Library, and the title-page shown opposite is from an original of the second issue in the Huntington Library." Further that the Congregational Library in Boston also has an original as shown, on page 29.

Page 41. "anti-pseudo baptism" should read "antipaedo-baptism." Mr. Gerald D. McDonald, of the New York Public Library, interestingly explains that Henry Dunster was removed from office because of his scruples on infant baptism. His first three children had been baptized by the Cambridge Church and he held to this idea until 1652. Thereafter his views changed and his fourth child, born in the autumn of 1653, was not presented for baptism. This refusal to have the infant baptized made the public aware of Dunster's views . . . Dunster came to his conclusions after much reflection. He was convinced that infant baptism was an invention of men unscriptural and unknown to the early Christian Church.

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